

THE Catholic Mind

IGNATIAN YEAR NUMBER

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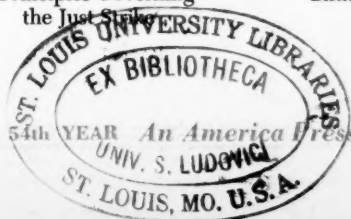
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R E P U B L I C O F P A N A M A

THE Catholic Mind

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St. Ignatius and Education*

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JULY, 31, 1956, will mark the 400th anniversary of the death of Ignatius of Loyola, founder, first general, and, with Francis Xavier, first saint of the Society of Jesus. A year-long commemoration of this event, an Ignatian Year, was decreed by the present Father General so that Jesuits and their friends and collaborators the world over could revivify and spread more widely the remembrance and influence *Ad Majorem Dei Gloriam* of this great man.

To give perspective to the subject, I shall sketch briefly the educational background of Ignatius and his nine companions who were the

founding fathers of the Society of Jesus. Sometime in 1522 Ignatius, Spaniard, courtier, and soldier, determined to devote himself wholly to the service of God, and two years later, at the age of 33, returned to the classroom to prepare himself intellectually for his apostolate. In order to gain admission to the University of Paris, he studied Latin, unsuccessfully under a tutor in Barcelona and successfully in a class with small boys at the Collège de Montaigu in Paris. And so in the fall of 1529 he began the arts course at the University of Paris in the Collège de Sainte-Barbe, receiving his bachelor's degree in 1532, the

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licentiate in 1533, and the master of arts degree the following year.

Meanwhile he had attracted to his apostolate a number of his fellow students at Paris: Peter Faber, Francis Xavier, James Laynez, Alphonse Salmeron, Simon Rodriguez, and Nicholas Bobadilla. On the feast of Our Lady's Assumption, 1534, Peter Faber, who had just been ordained priest, celebrated Mass in the little Church of Notre Dame de Mont-Martre outside Paris, and the seven companions plighted themselves to God and to the service of their neighbor. A part of the pledge was to go to the Holy Land, to give up their family and all worldly interests; but should the journey to the Holy Land prove impossible, they promised to offer their ministry to the vicar of Christ in Rome.

Early in 1535 Ignatius left Paris for his native Spain, and thence journeyed to Venice, where he was joined in November of the following year by the six companions who had remained in Paris to complete requirements for the master's degree. They brought with them three new recruits: Claude Le Jay, John Codure, and Paschase Broet. The group now numbered ten, all masters of the University of Paris and students of theology.

A Religious Order Established

Twice plans were laid to make the pilgrimage to Jerusalem, but each time they were thwarted by the threat of war between Venice and the Turks. So in the end Ignatius and his companions, now ordained,

went to Rome and were introduced to Pope Paul III as the "theologians of Paris," ready to place themselves at his disposition. "Rome," the Pope told them, "will be your Jerusalem." And he gave them ample faculties for their spiritual ministry. The ministry was so successful that by early spring of 1539 the Ignatian band began to think of forming themselves into a religious order. On June 24 a formula for a constitution was presented to Paul III, but it was 14 months before approval was given. The papal Bull, *Regimini Militantis Ecclesiae*, dated September 27, 1540, gave existence to the Society of Jesus as the youngest and the last of the religious orders strictly so called. It was instituted, said Paul III, to labor "for the good of souls and the propagation of the faith by means of public preaching, the ministry of the word of God, spiritual exercises, and works of charity, but in particular through the instruction of children and the ignorant in Christian doctrine."

Not a word about teaching in schools and colleges! Nor was it in the mind of Ignatius and his companions at that time that the new order was to be or to become a teaching order. How, then, did it happen that before he died sixteen years later Ignatius had seen to the founding of 35 schools for the education of youth in humane letters, and had approved six more foundations—a total of 41, in eight European countries: Italy, Sicily, Spain, Portugal, France, Germany, Austria,

and Bohemia? The answer can be stated briefly.

Education of Jesuits

When the Society of Jesus came into being, the so-called Classical Renaissance, with its re-emphasis on the humanistic disciplines, had come to full bloom almost everywhere in Europe, not only in the university centers but in towns that had neither university nor secondary school of any importance. Ignatius himself, who had witnessed the effects of the new movement during his studies in Paris, was strongly convinced of its value for education. So when he established residences for the younger recruits to the Society in the university towns of Paris, Louvain, Padua, Coimbra, Alcalá, and Valencia, he insisted that before entering upon the study of philosophy and theology the Jesuit candidates should be provided with an orientation fully and completely humanistic. Thus the pervasive humanistic revival, the rapid extension of the Society of Jesus over Europe, and its dedication to the new learning were prelude to and preparation for a novel development in the Church's history, that of a religious order founding colleges of humane letters and devoting its best talent to teaching in them.

It was Francis Borgia, Duke of

Gandia, who made the first move to commit Ignatius to a teaching apostolate by offering, in 1545, to endow a college for the Jesuits at Gandia. The offer was accepted, and though the initial purpose of the college was to educate Jesuits, who previously had pursued their studies at existing universities, it was soon extended to include lay students. In 1547, Borgia, with Ignatius' approval, transformed the College of Gandia into the Society's first university.

Education for Lay Students

A second and even more decisive influence in advancing and, in effect, establishing the new teaching apostolate was the request sent to Ignatius on December 17, 1547, by the municipality of Messina in Sicily for ten Jesuits to open a college in that city for the education of its youth and the spiritual care of its people. I want to quote this letter, which, besides its warmhearted sincerity, has the importance of being the first of its kind on such a matter.

Very Reverend Sir:

Being well informed that in the Congregation of religious of the name of Jesus, which is under the direction of your Reverence, there are persons of learning and of virtue, who by doctrine and apostolic ministry make themselves of great use in the Christian State, this city wishes very much to have some

of your subjects to teach, preach, and produce the same fruit which has resulted from their labors wherever they have resided . . . Our request is that you send us five masters to teach theology, the arts, rhetoric, and grammar, and another five to pursue their studies and give assistance in works of Christian zeal. The city will supply them with food, clothing, and a residence suitably furnished; and in order to execute our will in proper form, the citizens have considered it in council and given it their unanimous sanction, to which is added that of His Excellency, the Viceroy . . . We petition you to grant it; and in sending these teachers and religious you may rest assured that we shall accept them as fathers and brothers, nor shall we in any way be found wanting in fulfilling the promises we have made above.

At the same time the Municipal councilors wrote a fervent appeal to the Viceroy, John de Vega, to use his influence in persuading Ignatius to grant their petition. Within a month Ignatius sent a favorable reply, and on March 18, 1548, the ten Jesuits were on their way to Messina. The school was opened a few days after their arrival, on April 24. That Ignatius wanted to give the educational venture in Messina an auspicious start is proved by the caliber of the men he chose to found the new college—such men as Jerome Nadal, afterward co-ordinator for 17 years of all Jesuit educational work in Europe; Andrew des Freux, whom Ignatius called a universal genius; and Peter Canisius, later the founder of the Society's colleges in Germany, provincial, an accom-

plished orator, and so distinguished a theologian and author that when he was canonized he was at the same time designated a doctor of the universal Church.

A second college was opened in Sicily, at Palermo, the following year; then one at Tivoli in 1550; schools in Rome, Venice, Ferrara, and Bologna in 1551; in Florence, Naples, Perugia, Padua, Modena, and Gubbio in 1552, and so on: 34 schools within eight years. The Society of Jesus had indeed become a teaching order.

Aims of Jesuit Education

In spite of the intense activity of Ignatius in establishing and organizing schools for teaching humane letters and the arts, it is often claimed that he wasn't really an educator in the proper sense of the word, just as it is said that, following the lead of Ignatius, the Jesuits conduct schools not so much to educate youth as to produce pious Catholics or to convert non-Catholics to the Church. A typical minimizing reference to Ignatius as an educator is this paragraph from Christopher Hollis' *Saint Ignatius* (Ch. 15):

St. Ignatius was no great believer in systems or in rules. The famous *Ratio Studiorum*, in which were embodied the lessons of the Jesuits' first experiences, did not appear until some years after St. Ignatius' death. He was always very willing that his Society should adopt and follow whatever customs might be in fashion at any particular time or in any particular country . . . Of St. Ignatius' own reflections on education the most interesting are perhaps those

which he airs in a letter to an unknown Cardinal, written some time after 1551, in which he discusses the anti-Catholic nature of what is known as a classical education.

A further example is furnished by an English Jesuit writer:

... With all his [Ignatius'] advancement of education in the event, there can be very little doubt that from first to last he looked upon it as a secondary matter; indeed, in some sense as a very dangerous serpent which, if he were not careful, might some day turn on him and bite him.

In a book on Jesuit education published a good many years ago, I undertook to prove from documentary sources how shallow and incorrect are estimates of the sort just quoted. There is space to present only a small part of the evidence; but even this little may help to put the portrait of Ignatius of Loyola in focus.

He was not a learned man, in the sense that Jerome Nadal, or James Laynez, Ignatius' successor in the generalate, or Peter Canisius were. But to imply that he wasn't an educated man or that he had no very clear idea of the kind of education he wanted the Society to give the youth of Europe, is to indulge in fantasy or worse.

Why Humanistic Studies

Take the matter of the humanistic disciplines which Ignatius insisted were to be the starting point in Jesuit education. Was this insistence merely a maneuver of conformity to

the vogue of the times? No; Ignatius had his reasons, which are preserved for us in a letter he addressed in 1547 to Laynez then at Bologna as a theological adviser to the Council of Trent. The humanistic studies, he wrote, are the best means for entering gradually upon other intellectual work; for they open the mind and make it competent to grapple with more difficult studies. Besides, it is through a thorough study of language and literature that we are able to make ourselves understood as we ourselves understand. Had the scholastic philosophers and theologians, he continues, had the skill of communicating their subtle lucubrations to others who themselves possessed a similar skill of communication, their teaching would have produced far-reaching and momentous results.

Need for Preparation

The academic custom in both Spain and Italy, as Ignatius and his early companions knew from experience, was to hold public lectures open to students of all ages without consideration of fitness or preparation. Often students would be attending lectures on Cicero and Virgil before they had learned even the rudiments of the language. The history of the Jesuit schools in these countries testifies to the many difficulties encountered in requiring a thorough and orderly formation in language and literature as condition for study of the higher disciplines. Nevertheless the requirement was

maintained, and with excellent effect. Thus the profound and mature concept of the formation of youth based on the natural quality and spontaneous functioning of their faculties became the hallmark of Jesuit education. It was Ignatius who established the tradition. This is not to say that he created the humanistic ideal, which was in substance that of Erasmus, of St. Thomas More, and of Vives, but rather that by placing the ideal in its proper educational order and progression he initiated a scholastic tradition that avoided the exaggerations of both the medieval schoolmen, who scorned the humanistic disciplines, and the Renaissance pedants, who scorned philosophy and theology and viewed the classical languages as ends in themselves. The Ignatian tradition lasted for more than 200 years, and has its residue of influence on Jesuit education even today.

Secondary and Collegiate Schools

From what has been said, it might seem that the education offered by the early Jesuits was exclusively on the secondary level, and that what would be considered college education had no part in their planning. This is true only in the sense that all the schools, except the college and university at Gandia, began with the secondary curriculum. The full humanistic curriculum, however, included the classes, as they were called, the humanities, and rhetoric, which closely resembled the fresh-

man and sophomore years of our American liberal arts colleges. Besides, Ignatius' ideal, as he expressed it on a number of occasions, was to add to each institution as soon as feasible the full arts course, comprising logic, metaphysics, physics, mathematics, and moral philosophy. This arts curriculum was introduced in the Roman College two years after its foundation, and it was gradually introduced at Messina, in several of the Italian schools, in the College of Clermont at Paris, at Mayence in Germany, and elsewhere. But there was great need at the beginning, especially in Sicily, Italy, Spain, and Portugal, to provide a chain of college preparatory schools. Otherwise the youth of those countries would be totally unprepared to profit from the arts curriculum.

A Plan of Studies

When the Jesuit schools began to multiply, Ignatius sent them a plan of studies which Jerome Nadal had drawn up for the College of Messina and revised in 1551 for the Roman College. But he saw, nevertheless, that he would not be able to keep in close enough contact with the schools through correspondence to be of help in solving problems of organization, administration, and finance. So in 1553 he appointed Nadal to be his representative in visiting the schools, supervising their programs, and finding a solution to their difficulties.

It was not until 1584 that the step

was taken to prepare and publish a comprehensive educational code which would be applicable wherever the Society had established secondary and collegiate institutions. By this date there were 162 schools, the majority of them having both secondary and collegiate curricula; and in many instances enrolments had increased phenomenally for those times. So between 1584 and 1599 the *Ratio Studiorum* was elaborated from the experience gained through 35 years of teaching the youth of Europe. It should be pointed out, however, that the *Ratio Studiorum* was more than anything else an extension and refinement of the Fourth Part of the Jesuit *Constitutions* written by Ignatius himself. The legislative structure of studies is the same in the *Ratio Studiorum* as it was in the Fourth Part of the *Constitutions*. And while the *Ratio* has been modified and revised on various occasions, the norms of the *Constitutions*, intact in themselves and invariable in their universality, continue in our own times, as they did in Ignatius' time, to unify and vivify the hundreds of institutions directed by the Society of Jesus.

A Synthesis of Jesuit Pedagogy

I should like at this point to attempt a synthesis of Ignatian and Jesuit pedagogy; for I am convinced that this synthesis is the core of Jesuit formation today, and guides and influences Jesuit teachers and through them the faculties of Jesuit

secondary and higher institutions. The synthesis is derived from the Ignatian *Spiritual Exercises*, the Fourth Part of the *Constitutions*, and the *Ratio Studiorum*. It may be presented in eight brief points.

1. A deep interest in the human individual, his qualities, his talents, and his welfare.

2. A pervasive Christian humanism inspired by devotion to the person of Christ; whence follow the characteristic Jesuit traits of optimism, moderation, sympathy, and understanding.

3. By a seeming paradox, a constant emphasis on training and on intellectual and moral discipline.

4. A principle of selectivity, namely, the desire to bring its educational formation to bear on those who give promise of exercising the greatest influence on others, especially in the fields of their specialty or profession.

5. A psychology of teaching which, while demanding a proper mastery of subject matter, nevertheless primarily focuses the teaching effort on developing in the student the ability to form sound judgments for himself, intellectual, aesthetic, ethical.

6. The development, too, and refinement of the means at hand for arriving at emotional stability and ability to form sound judgments, i.e., the senses, imagination, memory, emotions.

7. The culmination of its efforts, with the help of the supernatural element of divine grace, in educa-

tion of the will; therefore stressing a positive approach to life and morality in the spirit of the Ignatian "kingdom"—the dignity of man, justice, etc., since the first movement of the will is love, not hate.

8. Since the effectiveness of all these elements depends on the guidance of the teacher, the importance of the teacher's function is paramount: hence the Jesuit tradition of excellence of teaching; hence the emphasis on the pedagogical techniques of the prelection, repetition, class participation, and every device to develop expression as valuable aids in achieving excellence in teaching.

In conclusion, a *caveat* should perhaps be entered against taking seriously the criticism of Jesuit education that, following the lead of Ignatius of Loyola, it makes education subserve a religious purpose. The criticism is a compliment, though it is based on the curious assumption that educators generally regard education as an end in itself. They don't; they are forever talking about education for citizenship, or for democracy, or for world understanding.

The difference may be that the Jesuits, because they have an ultimate religious end in mind, try to make sure first and foremost that the proximate purpose of their educational effort is achieved. When they are teaching, say, literature, their aim here and now is to bend every effort to teach their students how to read and understand and write and appreciate and arrive at

the ability to make sound literary judgments. That is the *finis operis*: the purpose of the work, of teaching. That they have a further intention—that by God's grace, by their own example, contact, and guidance, and through the whole environment of the school, their students may become better men, better Christians—that is good too. It is the *finis operantis*, the purpose of the worker, of the teacher. In sum, one may teach literature or any subject better, *though he look beyond it*, than he would if he merely taught the subject as an end in itself.

The Jesuit Colleges

The Jesuits of the United States, as they renew this year their allegiance to the Ignatian tradition, are encouraged by the thought that the thousands of their lay associates in Jesuit education will join with them in honoring and perpetuating a tradition that looks first to the making of a man, who is at once imagination, mind, and heart, and only then to the making of a specialist. Today's challenge is not very much different from what it was in 1548. Then youth, bewitched by the exaggerations of the "New Learning," reached out to pluck the flowers of poetry and rhetoric without attention to the seeds and roots of the languages. Our youth, often aided and abetted by departmental pretensions, want to rush into specialization before they have developed as human beings.

In meeting our challenge, we

shall have to maintain without compromise, first, that though collegiate preparation for professional (vocational) and graduate pursuits is a legitimate objective of today's liberal arts education, it is a secondary and not the primary and controlling objective; second, that the liberal objective is not merely a traditional

objective claiming a perfunctory respect due to age, but a real and essential basis of human development; third, that this liberal objective must influence the entire collegiate program lest a too narrow specialization unfit the specialist for teaching or talking with ordinary human beings.



Foreign Aid

I regret to say so, but the argument which is often made to the effect that we must outbid the Russians in offers of aid to Southeast Asia reflects very little credit on us or on the nations of that area. I am sure the argument is made in good faith, out of a genuine desire to help. It is an argument, however, which demeans us because it demeans the peoples of Southeast Asia. The decent, the self-respecting, the independent in Southeast Asia will resent the implication that they can be bought.

The argument that we must outbid the Russians is as invalid as the demand that aid be limited only to those who agree with us in every instance or who speak the words which flatter us. Has this country so departed from its basic principles, have its citizens so forgotten their training from earliest childhood, that we would make generosity contingent upon a groveling gratitude? I do not think we have, but sometimes those who speak of these matters have it sound as though we have.—*Frederick A. McGuire, C.M., to the Conference of National Organizations called by the American Association for the United Nations, Washington, D.C., February, 1956.*

Saint for Our Times*

MOST REVEREND JOHN J. WRIGHT
Bishop of Worcester

DURING the night of July 31, 1556, there died in Rome a Spanish courtier who had been converted to Christian austerity and had become the founder of a world-wide religious order, the Society of Jesus. Tomorrow is the anniversary of his canonization, as well as that of his principal ally in promoting the greater glory of God, St. Francis Xavier.

It is probable that no religious leader in history has been more misrepresented by the hostile than has this erstwhile Spanish soldier, long since a Catholic saint. Certainly few religious movements have encountered more hostility or suffered more calumny than has his "least company," the very name of which, "Jesuit," has been a synonym to millions of everything they professed to abhor.

And yet, after all the argument and analysis, the judgment of impartial history on the founder of the Jesuits may well be that expressed in the question by which Paul Van Dyke, then Pyne Professor of History at Princeton University, concluded his biographical study of Ignatius: "Who of all those

who have confessed themselves followers of Christ, has been more faithful than Ignatius Loyola to the ideal which seemed to him true?"

What will be the eventual judgment of equally impartial history on Ignatius' spiritual army, the men who have worked these full four hundred years in the spirit of Ignatius and in pursuit of the ideals and objectives set by him? Some part, at least, of the answer to that question must be found in the great numbers and filial devotion of an estimated half million of their former students in the United States alone who return thanks to God today for what they acknowledge to be His manifest mercies, wrought in their lives by their teachers, spiritual directors and friends in the Society of Jesus.

But the more comprehensive judgment of history will be less concerned with these intimate, personal debts of so many millions of individuals, however deeply felt they be, than with the general impact of Ignatius and his Jesuits on his own century and on modern times.

The sixteenth century has been described as an age of "passion and

*Sermon preached at a corporate Communion Mass attended by the alumni of Jesuit schools living in the New York area at St. Ignatius Church, New York, N.Y., March 11, 1956.

strong desire," a century in which impulses, ambitions and fears which their ancestors had ignored or disciplined suddenly became dominant in the headstrong, wilful, chaotic nations of the West. Under the violent stress of blind, often brutal energies released in the Renaissance, the whole medieval concept of the universe, of the world and of man within both, had been shattered. Out of strife and a whirlwind of passions—let loose by Hell itself, in the opinion of the devout—out of an effort to define new ideas and a struggle to defend old institutions and values, came revolutionary changes for humanity, for all Christendom and for each local community. The vision of man's place in the universe as Christendom has seen it—and as the Holy Catholic Church taught it—suddenly faced the prospect of total change into the vision of man's life as each self-conscious nation preferred to see it and as the rebel leaders of the new national religions were preaching it.

The century which beheld these convulsive changes, changes which eventually shattered Christendom and even threatened the one remaining universal institution, the Holy Roman Church, Catholic and Apostolic, was a century of great personalities. Some of these were saints, some scoundrels; some were on the side of the Church, some on the side of the new heresies, some on the side only of themselves. None was more positive a personality than Ignatius Loyola and none, certainly in the perspective of the four hun-

dred years since, has more effectively served the Church or preserved human values from the evils unleashed in the sixteenth century.

Three-Fold Menace

The great menace of the sixteenth century was three-fold. First, it threatened the primacy of the spiritual, indeed its very survival in the lives of men overwhelmed by the worldliness and sensuality which were unhappy by-products of the Renaissance. These had corrupted even the Church, and to this corruption, first and foremost, Ignatius' Society of Jesus brought its corrective influence.

Ignatius never talked about the deep-seated, acute corruption which for years had afflicted the Church. Indeed, and it is a point worth meditation by all who love the Church of Christ in every generation, he explicitly warned his followers never to denounce the corruption within the Church, but always to work positively to remedy it, beginning immediately with one's self.

Secondly, the sixteenth century gravely threatened the prestige and the processes of right reason, both because the intellect always suffers eclipse in a period of sensuality and because the love for novelty and of doctrinal caprice which then captivated men undermined genuine intellectual acumen and discipline.

To counteract this threat to right reason the Society of Jesus brought a new emphasis on sacred and classical studies, typified in the *Ratio Studiorum*, and a framework for an

authentic Christian Humanism. It imposed the saving discipline of a new academic method, a method which has since accommodated itself to new needs and new directions, but which, in its basic form, contributed mightily to the salvation of sanity and the sources of sanctity in the period following the Renaissance and the religious revolutions.

Finally, the waves of passion and revolt which overran sixteenth century Europe bade no good for the future of freedom. The revolt against both orthodox faith and valid reason had taken lines of intense voluntarism, like that of Luther, or of a certain fatalism, like that of Calvin. Theological heresies annulled or even annihilated the traditional Catholic concept of individual responsibility and moral freedom; a new political absolutism was developing all over Europe, setting the pattern destructive of family autonomy, individual rights and personal liberties to which we have become all too accustomed in the generations since.

Against these menaces, Loyola, recognizing that the Vicar of Christ, aye Christ Himself, needed informed and faithful servants as never before, rallied his religious army and wrote the strategies of his Spiritual Exercises. His was an army, regimented and Spartan in its obedience, but as if by paradox, it accomplished in major part the check of the threefold menace to Christian personalism and individual liberty

and it served modern times on those three levels where our generation esteems itself most fortunate.

The Spiritual Exercises

First, on the moral level the ascetical principles of Ignatius' Spiritual Exercises; the ethical and moral postulates and practices of the Jesuit schools of moral theology and of law, including their much-abused "casuistry" so little understood in its true significance; and, above all perhaps, the characteristic Jesuit theories in dogmatic theology, as those of Molina, all affirmed luminously a *spiritual philosophy of individual responsibility* and gave the concept of human freedom a fresh moral and religious emphasis, greater than that, one dares say, freedom has received from any other source then or since.

Jesuit religious retreats introduced a new key emphasis, an emphasis which undoubtedly admitted sometimes of oversimplification in the hands of some of the preachers and of occasional satire on the lips of some of the students, but which gave nonetheless a timely accent to the incalculable, eternal implications of our free-will human choices. Every Jesuit student recognizes the retreat sermon that caused such deep distress for young Stephen Dedalus in the *Portrait of the Artist as a Young Man*. But meditations like that on the Ignatian Two Standards were never so unduly simplified in the pat dilemmas and absolute disjunctions of the most superficial

preacher but what the Jesuit student should have come away from it with a thrilled sense of that frightening yet magnificent freedom with which the Christian makes his choices for eternity and of the majesty of that free self-dominion which is the fruit of the self-knowledge and self-discipline which the Jesuits rescued from the moral obscurantism and dogmatic confusions of the sixteenth century.

Theology

So in the great Jesuit schools of theology, this same emphasis on human freedom and responsibility revived and gave new cogency and fresh significance to those texts of Scripture which became the master themes of the Jesuit approach to questions involving human freedom, even the master problem of the relation between human freedom and divine foreknowledge, between predestination and grace. "Before man is life and death, good and evil: that which he shall choose shall be given him!" . . . "Destruction is thy own, O Israel: thy help is only in me!" . . . "It depends on the will of a man whether he shall do or not do!" . . . "Who might have transgressed, but did not do so; might have done evil, but did not" . . . "If in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago in sackcloth and ashes!" . . . "You have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the Spirit serve one another."

The thundering of these texts from Jesuit pulpits in the sixteenth and seventeenth centuries; their analysis and commentary in the schools dominated by Jesuit theologians and philosophers, like Molina and Lessius, formed a mentality enamoured of liberty in the students trained by the Jesuits. They contributed mightily to the creation of a spiritual climate not merely consistent with but positively and powerfully conducive to that atmosphere of political freedom which was to flourish in the eighteenth and nineteenth centuries. This atmosphere of freedom we have become so fearful of losing since these theological premises of political freedom have been pushed further and further into the background by secularism.

It may easily be that the early Jesuit theologians were consciously intent only on dispelling theological errors of heretical determinism and of more orthodox, but still controverted theories of predestination, but in so doing they built better than they may have known. Their bold theories of human liberty presupposed, so to say, even in God a congruence, not to say a certain compliance with the freedom He Himself had given us. Such theories were bound to require of political princes and the powers of this world a deference to human dignity and a regard for human freedom which were fatal to the absolutist pretensions of any totalitarianism or of a secular "democracy." The dogmas of the academic class room inevita-

bly produced, as they always must, their effects in the courts, congresses and forums of the political and social world. That these effects favored so opportunely and so strongly the forces for political freedom, sometimes even for political revolution, is perhaps the principal debt of the modern world on the temporal level to the Society of Jesus.

Debt of the Modern World

The indebtedness of our own part of the world to Jesuit initiative and idealism exemplifies this general debt of the modern world to the legacy of Loyola. The Jesuit ardor for the spread of the greater glory of God brought Jesuit missionaries to every corner of our continent in the age of exploration and discovery. The Jesuits wrote in North America a proud chapter of martyrdom which has few parallels in the religious history of mankind. Our roots are nourished by their blood.

But it is specifically in the relationship of American political idealism to Catholic religious dogma as expounded by the Jesuits that we are more enriched than men usually realize by the legacy of Loyola. The disciplined Jesuit dedication to concepts of freedom gave powerful impetus to the eighteenth and nineteenth century movements for a free political society of which the nascent United States became so conspicuous a beneficiary.

A quarter century or so ago there was a flair for arguing the literal and direct influence of the writings of

Bellarmino and Suarez on Jefferson and others of the Founding Fathers. It was a Fordham professor, I believe, who published some plausible arguments for such influence, based on Jesuit books alleged to have been in the library at Monticello, for example, and on a few striking parallels of phrasing between the basic documents of our constitutional government and the treatises of Jesuit philosophers of law. Even if these contentions were sometimes arbitrary or occasionally somehow forced, the general case is much more accurate than any single detail of argument need or could be. The plain fact is that, even if no word of Jesuit preaching or theme of Jesuit writing had ever reached the mind of any of the founding fathers, the whole intellectual climate in which modern free institutions were conceived and brought into flourishing being was impregnated with ideas from Jesuit religious preaching, philosophical writing and legal teaching. Not for nothing were political revolutionaries in eighteenth century America accused of "popery" and "jesuitry"; not for nothing did absolutist kings abroad seek and finally accomplish the suppression of the Society of Jesus. It was no accident. It was symbolic and providential that our first bishop in America, John Carroll, should have been a Jesuit student and refugee priest, and that he came to his place of historic influence and significance precisely *when and how and why* he did.

The opening up of the New World

and its first consecration in such impressive measure to the Kingdom of God on earth, we owe to many religious orders: Franciscan, Dominican, Jesuit and others; but there is no little truth in Theodore Maynard's assertion that "American Catholicism must be said to have been in its inception wholly a Jesuit affair, and to have largely remained so."

Now another New World is slowly, patiently, even painfully, but most assuredly in the making. Once again in Europe, America, India and elsewhere when they are left free, representative scholars in the Society of Jesus are playing leading parts in the effort to prepare by teaching and by constructive action for the establishment of a world political order in modern times which will realize and be based upon that *ius gentium*, the beginnings of international law, so cogently demonstrated and developed by their own Suárez, by the great Dominican Vitoria and by the Jesuit Taparelli d'Azeglio.

An International Ideal

In this major task, truly heroic in the face of the prejudices and hostile powers it must overcome, many typical twentieth century Jesuits are laboring in the spirit and tradition of sixteenth century Ignatius. The ideal of St. Ignatius was at all times an international ideal. He was per-

sonally Spanish, say better Basque, temperamentally and passionately so. But his intellect invariably thought and planned on the world level of Christendom, never in terms of Spain alone or of any other isolated corner of the world. As Professor Van Dyke justly notes, he wished to look at humanity as God looks at it and to take toward the organized human community all the attitudes implied in the universality of the office of the Vicar of Christ at whose behest the Jesuits, imitating Loyola, stand ready to serve anywhere in the wide world.

Here, indeed, is a lesson for the times and a source, please God, of encouragement to the sons of St. Ignatius as they strive to keep the ancient classical disciplines in the modern world and, as missionaries, writers and teachers, to help shape a wiser, more humane, because more Christlike, world community. Thus again does the spirit of Loyola work among us, the disciplined but alert, forward looking spirit of that last of the medieval knights, the most enduringly powerful of Renaissance personalities, and yet among the first of modern men, whose sons seek, in terms of our times, that greater glory of God by the pacification and perfection of free men which is all that matters to the saints and to the Church.

The Ignatian Vision of Life*

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FOR René Fülöp-Miller the three most fascinating figures of modern history are Ignatius Loyola, Vladimir Ulyanov Lenin, and Mahatma Gandhi. Many a man will gulp at this conjunction because the three men represent three totally different world visions. Yet René Fülöp-Miller showed uncanny insight in joining these three men. The trio worked significantly in terms of profound inner convictions which were achieved not so much by rational processes as by strong inward experiences. They were spiritual men, though their spiritualities were worlds apart.

All three are mysterious personalities. Much has been written about them but none of them has yet been made transparent by a definitive biography. They intrigue us because of their great impact on history but we cannot easily find the secret of their power. In some respects they seem so simple, so candid, so straightforward in their actions, and from other points of view they appear so devious and so subtle. It is this puzzling amalgam which makes them fascinating.

In 1956 we celebrate the fourth centenary of the death of St. Ignatius of Loyola. Reflections on the holy man are in order. Every school-boy knows the obvious facts in Loyola's history. Born in 1491 as a cadet son into a family of the petty Basque nobility he was baptized Inigo. As a youth he was sent to Old Castile to prepare for a military career, and in his twenties he rose to the rank of captain in the Spanish army. In 1521, during the Spanish war against France over Spanish Navarre, with typical romantic stubbornness the young captain urged his commanders to make a last-ditch stand in the defense of the fortified town of Pamplona. Quixotically he distinguished himself for valor but fell wounded when a cannonball crushed his leg. According to the existent code of chivalry, he was freed by the French victors and he retired to his dour ancestral home for recuperation.

In the long hours of ennui the convalescent looked for entertainment but found nothing better than a few medieval religious books. These, however, turned his impres-

*Address at an Ignatian Year
Washington, D.C., March 11, 1956.

Communion Breakfast, Sheraton-Park Hotel,

sionable attention to the religious aspect of life and he decided in keeping with his romantically chivalrous prejudices to become a knight of God rather than a knight of the king of Spain.

This decision was not really an inner conversion, a complete vital transformation. That came shortly after. He was a man of very limited education, with no other training than that given by the cavalier life of court and camp. Some piety he always had but it was not the central concern of his existence, and it was tangential to his characteristic behavior which was not pious at all. Now, by himself he began to meditate on God and His Christ. He had a little human guidance in his efforts and he learned by trial and error under the tutelage of grace. But the experience of his exercises, as he called his training for the religious life, brought forth a reborn man, in whom we find some of the traits of the old Quixotic Inigo but disciplined and fused with new qualities which constitute the Ignatius of Loyola as history knows him.

Three Ideas

Three ideas seemed to be the guiding stars of his new career. First and foremost he became abidingly and serenely aware of the reality of God as the binding force of reality and man. It was God who kept a man together and it was God who permeated all that man is and does. No doubt Mahatma Gandhi came to this realization in his own way, but in Loyola it took on a properly

Christian form. In human history God had become definitively manifest in Christ Jesus, and by directing his whole attention to Christ, Loyola found God as the guide and norm of his human existence. God meant Christ and Christ meant God.

This is why the thought of Jesus is omnipresent in the spirituality and total activity of Ignatius. He even stubbornly resisted all attempts to persuade him to give a name other than Jesus to the company of men he formed around himself. It was Jesus, God, and man, who completely enveloped Loyola.

This exclusive concentration on Jesus as the model for imitation and guidance was not an abstract principle for the converted soldier. It was a living, burning vision which lighted up his consciousness constantly. He could indeed pass from the person of Jesus to the consideration of the Trinity which included the majesty of the Father to whom Jesus pointed with the energy of His loving Spirit. Jesus was the *locus* in which the triune Godhead was met.

The second idea which dynamized Ignatius is intimately connected with the first. For Loyola Jesus was not of the past. He was palpably present here and now. His Spirit was everywhere at work and man could feel the spirit. Ignatius rarely spoke of the symbol of the mystical body of Christ, but its thought content is the unexpressed implicit of his vision. The living Christ, who is God, is with us in the Roman Catholic Church, for the Holy Ghost, the

Spirit of Christ, is present in the church and all its members as the moving force. The Catholic is energized by this spirit which makes him live in Christ and like Christ.

This is why Ignatius, no enemy to liturgical prayer, fomented the prayerful realization of the spirit active in the individual soul. He is always urging us to detect the movements of the spirit, who is the soul of the church, and he gives us rules whereby we can distinguish the promptings of the spirit of the church from the seductions of the spirit of evil, our great enemy who tries to separate us from Christ.

For Ignatius, then, God is Christ and Christ is mystically the church. These three things are one for him. Hence his devotion is equally directed to God, to Christ, and the Church. This is not a triple devotion. It is for him one drive with only one objective which can be considered under three aspects. He will use the words God, Jesus, and the Church as synonyms for the goal of all his thought and action.

Ignatian Role Misrepresented

Hence the Ignatian role in the counter-Reformation is often misrepresented. The word "counter-Reformation," unknown in the days of Loyola, would have been thoroughly meaningless to him. Loyola was not picturing himself as a champion against Protestantism or as the sagacious foe of the reformers. He was a Catholic and only that. He would have been completely nonplussed with the idea of reforming

the Church. For him you no more reform the Church than you reform Christ or God.

All he was interested in was that the people of the Church be the Church effectively. Prophetically stimulate the people of God to a fervent awareness of the spirit moving in them, and then the Church will be more visibly herself.

However, these words for Loyola did not have the meaning which Brother Martin Luther was attaching to them. Luther and Loyola both urged the people to follow the guidance of the spirit, but Loyola insisted that the spirit was the animating soul of the organized, hierarchically structured Church. The spirit framed the Church and in its framework did he move and act, never outside of, or in conflict with it. The Lutheran notion of an opposition between the spirit and the organized visible Church was completely unintelligible to Ignatius.

Hence in the campaign of the first disciples of Loyola in the German lands there was no anxious preoccupation with the theory or persons of the reformers. Under instructions from Ignatius, the missionaries directed all their attention to the Catholic Church in those parts. The Jesuits were to preach substantial, genuine Catholic doctrine; to convert the leaders of the Catholic community to a dynamic interior realization of the gospel as it was delivered by the Church; to urge the priests and religious to an enthusiastic and generous fulfillment of their functions; to persuade the princes and

prelates that their first obligation was to foster Catholic piety and devotion. There was in this plan no emphasis on debates with the dissident preachers and theologians, and Ignatius warned against such useless controversies. Arouse, instead, the church to live luminously the Christ she is, and in that light the *ignis fatuus* of non-Catholic error will disappear.

Ends and Means

The third dominant idea latent in all that Ignatius was and did was his grasp of the relation between ends and means. This doctrine is not unrelated to his awareness of God's primacy rendered dynamic in Jesus who is prolonged in the Church. It is the logical corollary of this master idea. For Ignatius it is crystal clear that God is the creator of all things. God dwells in all things. He moves all things. Likewise, according to St. Paul, all things are for Christ; the present, the past, and what is still to come.

Hence Loyola was not suspicious of new things, nor was he antecedently opposed to novelty for fear it be evil. Perhaps he did not achieve the transcendental resonance of Francis of Assisi who saw the universal brotherhood of all creation, and could therefore talk to Brother Wolf, Sister Fire, and Sister Sun. However Ignatius did catch the Thomistic insight that all things are necessarily instruments of God to maintain and evolve His creation in order to achieve the ultimate divine

purpose which includes man's salvation.

In consequence there was a great openness in Loyola toward the use of the realities of the world and time. He did not feel restricted to the use of one set of means to the exclusion of others but rather he was anxious to use all things *tantum quantum*—insofar as—they could collaborate *ad maiorem Dei gloriam*—to the greater glory of God. He did not want his companions to be tied down to one good way of acting, e.g., in the immobility piously involved in the daily chant of the monastic choir. He wished to be free to use any good way which Divine Providence should constantly and graciously suggest through the nudgings of history.

Ignatian Humanism

This explains Ignatian humanism. The setting of the stage on which Loyola acted his role was constructed by the classical renaissance. Under the stimulus of the direct study of the works of Graeco-Roman culture, the 16th century European was becoming enthusiastically aware of the meaning of natural form and grandiose creativity. Ignatius accepted this enthusiasm and promptly used it for his own ends. His men were polished Latin stylists, Ciceronian rhetoricians, Aristotelian scholars. They so effectively engaged in the New Science developed by men like Galileo that Father Christopher Clavius (1538-1612) became the framer of the Gregorian calendar we still follow, and Father Athanasius

Kircher (1602-80) became a dazzling example of a scientific polymath.

The really Ignatian mark in Loyola's acceptance of 16th century humanism was his completely pragmatic attitude toward it. It was easy for a man of his time to accept it in adoration, because the times exerted a pressure in its favor. Ignatius did not hesitate to take it but he did not absolutize it. He recognized that the values proper to the older traditions were also to be pursued. Horace and Tacitus could be studied, yes, but Thomas Aquinas must be studied, too. In fact, in an era when Aquinas and his method were attacked and reviled, Ignatius calmly insisted that the teachings of the angelic doctor were to be the backbone of the formation of his men.

There is nothing paradoxical in the Ignatian stand, if we only remember that he believed that all things good, no matter where they come from, should be used for the glory of God, which is the glory of Christ, which is the glory of the Church.

This Ignatian attitude explains the phenomenon the world calls Jesuit education. As a pedagogue Ignatius limited himself exclusively to the teaching of catechism to the children romping on the streets of Rome. He had no theories on education and no schemes for school reform. Almost by accident he recognized that his men, patiently trained in classical lore, attracted students anxious to receive a Renaissance formation. This attraction gave the Fathers an excellent opportunity to

communicate something more than Ciceronian rhetoric. They could make Cicero, a good thing, give greater glory to God, and that was all Ignatius was interested in.

Using the study of Latin literature as a stepping stone, the Fathers could lead the adolescent to a realization that life had deeper dimensions than those admirably portrayed by pagan sages, for Christian human life in its basic depth is life in Christ. Hence in the schools the gospel was to be preached and sacramental life cultivated, so that the graduate would enter into the world with an effective consciousness of his Catholic reality. With time and under the teaching of collective experience the Ignatian company worked out a school order of programs, pedagogic devices and discipline which became characteristic.

However, there was nothing sacrosanct about it at all, nor was it planned or envisioned *a priori*. Loyola never saw it at the high point of its evolution, but if he had, he would not have looked on it as a sacred cow. As long as it gave greater glory to God and enriched Catholic life, he would favor it but the day something else served better, he would have ruthlessly abandoned it. All things were for God and His Christ, and there was no call to stick to one good thing rather than another. Only the end of man was set; the concrete means toward it were in themselves indifferent and to be chosen only insofar as they achieved the end better.

Such was the Ignatian vision of

life. It was not complicated but it was intensely perceived and accepted with all its practical consequences. Through his little company, as he called it, the spirit and drive of Ignatius carried on after his death. The freedom of Loyola's inner life made his outer action rich and wide with the framework of unquestioning orthodoxy. The Church which he so much loved expressed herself brilliantly in him at a time

when such an expression was much needed. Whatever can be said for or against Ignatius' little company in our day, at least it inevitably fulfills one high function: it reminds us all of the burning faith of Loyola which realized that God is in His Christ; that Christ is in His Church; that the Church works in each and every Catholic more by the inner spirit than by the forces of external pressure or coercion.



The Crisis in Asia

It is important to discern the factors which have contributed to the rise of the present situation in Asia. The crisis has not arisen without reason: it is not a thunderstorm exploding out of a clear sky, coming without warning and with no apparent cause. Asia today is experiencing the result of the impact between the ancient traditional social customs and modern ideas; between the old slow process of production and modern industrialization; between culture as the privilege of the few and present mass education—all these transformations are at the root of today's disturbances. Relations between employer and employee have undergone profound changes, requiring the remedies of trade unionism, arbitration and international labor bodies: land-tenure, particularly in Asia, is a terribly ticklish problem, calling for courageous and radical reforms: and what could not be said about the grossly uneven distribution of wealth, with masses of indigent people, of unemployed, and of laborers with starvation salaries.—*Most Rev. Egidio Vagnozzi, Apostolic Nuncio to the Philippines.*

The Hands of St. Ignatius*

JOHN LAFARGE, S.J.

Associate Editor, AMERICA

SINCE Father Savalle from Barcelona is visiting us with a precious relic taken from the hand of our holy Founder, we might conclude our series of the season's reflections with a few thoughts about the meaning of St. Ignatius' hands. For next to the eyes and mouth, the hand is the most eloquent organ of the human body.

Hands of a Priest

The hands of Ignatius, as we have seen, were the hands of a priest, the role in which he was most frequently represented in the early days of the Society, e.g., by Rubens and the old Flemish engravers, as he stood in ecstasy at the altar in flowing vestments.

At the altar, he handled those divine mysteries from which, according to the Secret prayer for the Mass of St. Ignatius, all holiness flows. We have seen how profoundly and intimately he felt these mysteries.

St. Ignatius was sixteen years after his conversion in preparing for the holy priesthood, and practised its mysteries for the remaining nineteen years of his life, although such was his reverence for the holy Mass that he waited a year before actually offering it.

Each evening he carefully prepared the altar for the following day, and chose the Mass. In those days, when votive Masses were more the custom, he is said to have most frequently celebrated the Masses of the Holy Spirit, of the Holy Trinity, the Holy Name of Jesus and of Our Lady.

His celebration lasted a good hour, interrupted by sobs and ecstasies, which contrasted with his sober and matter-of-fact behavior in the other phases of his life. The Mass was followed by two hours of thanksgiving, during which nobody dared disturb him. Strange as it may seem to us, the emotion was sometimes too much for his physical strength so that he had to abstain for days on end. During the last four or five years of his life, he found it emotionally impossible much of the time to celebrate Mass outside of Sundays and holy days; on the other days he invariably attended the Holy Sacrifice.

The hands of Ignatius at the altar were the hands of consecration, which offered up the sacrifice of the Son to the heavenly Father, through the power of the Holy Spirit. They were hands operating, as it were, in the very interior of the mystery

*An address to a private gathering of Jesuits, May 8, 1956.

of the Holy Trinity: of which mystery, like Saint Patrick, he seems to have had an immediate and deeply moving and mystical experience.

The priest's hands, too, were hands of blessing; hands which administered the Mysteries to the faithful, the *circumstantes*. They were lavish with the gift of gifts in the frequent distribution of Holy Communion. They were joined in prayer, at the altar and away from it. All the prayer and other devotional exercises practised, as well as prescribed, by Ignatius are profoundly related to the divine Sacrifice in one way or the other. Through meditation, we enter into the living, concrete reality of that great Christ-action which is ever renewed upon the altar in sacramental and symbolic form; we grapple with the problems raised by its application to our own lives. Through our daily examen, we are purified for the great Action, and brought closer to the inner spirit of the High Priest Himself.

Hands of a Knight

Secondly, the hands of Ignatius were the hands of a knight, who, according to custom, placed them within the hands of his liege-lord in swearing fealty and thereby establishing a claim to the liege-lord's support and protection. Only this time, the hands of the knight had exchanged the hilt of the sword for the sword of the spirit.

The mysticism of Ignatius, says Père de Guibert, was essentially a mysticism of service, rather than

one of union, or repose and contemplation. After his conversion he deliberated upon entering the Carthusian monastery of Miraflores near Seville—mother-house incidentally, of the newly established American Carthusian monastery in Vermont. But the Holy Spirit called him to another type of union, the knight's union with his campaigning, suffering and triumphant Lord and King. He was *ad manum Domini*, and thus was guided by the hands of the Lord: *digitus Dei*.

It is significant that the vows of the new Society were not offered according to either of the two traditional monastic styles. One of these was pronouncing the vows *super altare*: in which the *vovens* laid the paper or parchment containing the formula of the vows upon the altar during the Mass. The other was for the kneeling subject to lay his hands, with the formula, between the hands of the Abbot seated in front of the monastery altar. For his own Society Ignatius chose a different and highly characteristic method: to pronounce the vows *super Hostiam* either before the exposed ciborium or at Holy Communion. There is here a striking coincidence with the vows of the medieval knight, which were pronounced while the knight touched the chalice or the ciborium, or in some instances the Sacred Host itself.

In this way, through the change of gesture, Ignatius superbly dramatizes the knightly nature of the Jesuit's pledge: one which since his

time, like so much in his Institute, has been widely adopted by other Orders and Congregations.

These vowed and consecrated and consecrating hands were not to be idle, nor were they to be enslaved. They were no longer to serve the base passions which Ignatius emphasized as being so dominant and destructive in our lives. They were to combat these passions as interior enemies, passions themselves symbolized by our hands' two principal gestures of greed and passion, that of grasping and that of striking.

He would restrain the grasping hand; grasping in cupidity for riches or sensual pleasure; the striking hand seeking to dominate and conquer others and thus a symbol of pride.

The consecrated hands of the priest, the vowed hands of the spiritual knight were now to be devoted to combating the enemies within ourselves and others through the practice of the opposing virtues. Then, thus transformed into the image of the Saviour, the hands of the new man according to Christ would become the open hands of poverty, the nailed and crucified hands of chastity, the joined hands of humility and obedience.

All these virtues in turn were the mighty instruments of hands joined to others in fraternal charity, reaching in concentric ever-expanding circles from the *Pax* at the altar to the domestic household of the whole Society, to the entire Mystical Body of Christ, thence out to all humanity, a charity without which neither

poverty nor chastity nor obedience would have either meaning or efficacy.

Hands of a Toiler

Last but not least, the hands of Ignatius were the hands of the toiler, for the knight was a working servant, not a parlor knight nor a convenient rack upon which to append a uniform and decorations. The priest was a fisherman, making, mending, lowering, hauling the nets, engaged in a never ending search for souls.

Ignatius' hands were not in any literal sense the workman's "dirty hands" so beautifully compared to the hands of Our Lord Himself by our own Father John P. Delaney.

Yet they were the worker's hands just the same. They toiled long hours of monotonous confinement at the desk, with its guttering candle or greasy little lamp and scratchy quill, in a cramped room chilled by the cold and damp of a Roman winter, or baking and mosquito-filled in the summer months. I do not know how many of his seven thousand letters were written by Ignatius' own hand, but he did sign them all, and composed them all, and a good proportion were his own holographs.

The poor quality of the weak 16th century ink is fading from those letters that have survived and in a few years will doubtless be illegible. In this respect Saint Thomas Aquinas had much better luck, for Thomas used good, old 13th-century, fine quality ink, and his script still looks fresh, only for modern readers Thom-

as' crabbed scratches are largely illegible. But Ignatius wrote a good round hand quite in the approved Jesuit style. His fading letters are preserved for us in the St. Louis University microfilms, and as you sit at the little instrument there in Father Daly's micro library and see these quaint scripts flash upon the ground-glass screen you reverently sense the offering of love and toil that was poured into the direction of Ignatius' vast network of zeal and love. You feel his hand, as it were, outstretched to guide your own.

So in conclusion we ask that ours too may be truly Ignatian hands as we toil in our little corner of Christ's vineyard hearing addressed to us the words spoken by the ancient prophet: *ut evellas et destruas; ut aedifices et plantes*. For the hands of Ignatius did not only combat what was wrong; they tenderly cultivated all that was good and noble and fruitful in the garden of the

Lord. They nurtured the smoking flax, they pruned the wayward vine, they honored the respected seeds of learning and wisdom.

We ask that our hands, like his, may be *open hands*, grasping nothing for ourselves, no, not the least thoughts of personal possession; that they may be mortified hands seeking no departure from the holy vows to which we pledged ourselves; that they may be prayerful and obedient hands; that they may be brotherly hands helping one another in our little Company, stretched out to aid all the world; that they may be prayerful hands importunately knocking, like the visitor in today's Rogation day epistle, never ceasing to pray incessantly for the Church and for one another, and for all the intentions of our Holy Father and Superiors. And in the last analysis, may they be children's hands laid trustfully and lovingly in the mighty guiding hands of God.



Authority and Freedom

The Church has authority over her members because she is the mother of all the faithful; in her by baptism they were born to grace. As spiritual freedom coincides with grace, the conclusion is inescapable that in the Church authority and freedom are one. To say that the Church has authority is to recognize her as the channel of spiritual freedom.—George H. Tavad, A.A. in *INTEGRITY*, February, 1956.

Women, Alcohol and the Home*

JANE DOE

THE THERMOMETER was flirting with zero, ice paved the streets, and the street lights were fogged by a curtain of feather-like snowflakes as we started out to keep a dinner date. These conditions, plus the fact that our quiet, residential neighborhood has lately taken on the aspect of a testing ground for thugs and stick-up experts, didn't encourage tarrying when a woman came running toward the car.

"Will you take me to the police station?" she called out, just as we ducked into the car and slammed the door. Because her voice seemed to be choking on tears, we lowered the window to hear what she had to say. Then we recognized her as the "daily help" who takes care of the children of Mrs. X., a high school teacher.

"I have no money," she explained. "Mrs. X. hasn't paid me for two weeks. When I told her I didn't even have carfare to get home and had to have the money today, she told me to get out and not come back."

It seemed simpler to offer her the carfare than to get involved in the drive to the police station on a skiddy night, but that wasn't what she wanted.

"I must go to the police," she insisted. "Every day when she gets

home from school—first thing, she bolts for the liquor cabinet. She spends the money she owes me, for whisky. I don't care if I make trouble for her now."

Mrs. X., about thirty-five years old, pretty, witty, with a flair for good clothes, is the wife of a successful corporation lawyer. Three little boys and a girl complete what seems an enviable family. But now we were seeing behind the scenes.

"I know these children never get a decent meal when I'm not there to cook. There's never anything in the house Mondays to show they've had a proper Sunday dinner. It was terrible when it was just him that was always drinking, but now she's as bad and I don't know what will become of the children."

The sordid saga went on all the way to the police station.

That someone so smart and with so much to make her happy as our attractive neighbor had let her drinking habits put her on the police blotter was a jolt. We learned later from the police that Mrs. X. has a counterpart in almost every neighborhood in the United States.

"Alcoholism is increasing faster among women than men in the United States," says Professor Elvin Jellinek, former head of the Yale

*Reprinted from the *Magnificat*, 131 Laurel St., Manchester, N.H., June, 1955.

Center of Alcoholic Studies, in addressing the World Health Organization. "Within the next five years we may have as many alcoholic women as men, perhaps more."

Probably those of us who believe we are normal drinkers and could cut alcohol from our diet tomorrow should pause and realize that the 260,000 known women alcoholics in the country once thought they could do so, too. To them, alcohol was once only a social lubricant and not a necessity.

In increasing numbers the gals began gathering at bars in the war years. Probably, in the beginning, the cheering camaraderie of "bar-flies" was as much of an attraction as the cheering cup for the lonely girls who were worried about their husbands and sweethearts in the service. The insidious change in women's drinking habits has brought women tipplers to the attention of the FBI, who report that five times as many women are annually arrested for drunkenness today as in any pre-war year. One in four of the country's alcoholics is a woman. Arrests for drunken driving in the U.S.A. bring 226% more women before the police than in the war years.

Effect on Family

"In the average case that comes before me," Judge Gibson Gorman of Chicago told us, "the crime in which a drunken woman is involved is less important than the effect on her family." Investigations invariably show she has a slovenly home and neglected children. Sooner or

later these children are picked up for juvenile misdemeanors. Physically and emotionally, women are not equipped to drink as men do. When alcohol becomes a necessity, women drink harder and deteriorate faster.

There are as many reasons for women to take liquor to excess as there are varieties of the liquor they take. The most common of these are to numb physical pain, to ease discontent with family life, to drown unhappiness, or to forget some inadequacy in themselves.

"But the most alarming cause is that the taboos against women drinking are down for the first time in American history," said an A.A. spokesman. "There was a time when a woman who got drunk was disgraced, but not any more. Another bad aspect is that young women especially are being educated to believe liquor is a social necessity. What we need is education to show them the dangers of excessive drinking, what causes it, and how the tendency can be avoided."

"Look at the advertisements in magazines, papers, and on TV," he continued. "They convey that no party can be a success without something alcoholic. Girls and young women are conditioned to think they are not sophisticated unless they drink and serve drinks."

We could go further than that and say that social overdrinking among women is very often the fault of their friends. Many of us plan a party on the theory that the liquor supply is the base from which to

float it to success or failure, and so we provide unlimited quantities.

"I'll give them some good wallop drinks to break the ice," we tell ourselves, knowing that among the guests some will get silly-giddy enough to keep things merry.

But what about the sequel?

"If a couple of Martinis made me feel I could beat my weight in wildcats at Penelope's the other night, they'll do the same for me now," one of the girls may argue with herself. "I need a pick-me-up after that mountain of ironing!" As frequently as not, this is the beginning of excessive drinking.

According to experts who are giving their time and thought to the problem of women drinkers, there is only one rule for the woman who enjoys a drink but wants to keep in the temperate zone.

"If you like a drink, take it," they advise. "But if you *need* a drink, don't take it." Not an easy prescription!

Every hostess knows that at every social gathering some of her guests will get (1) high, (2) tight, (3) drunk, or will pass out. These expressions are not lightly used. They are definite physical conditions defined by the Yale Center of Alcoholic Studies. "High," they describe as exhibiting an effect of alcohol in increased gaiety and a slight wooziness in perceptions, within the bounds of socially acceptable behavior. "Tight" implies obvious difficulty in average physical activity, with a marked tendency to hilarity or melancholy and also difficulty in

diction best described by the well-known verse,

*If you would speak for all to hear,
avoid the flowing cup
For after too much bottled cheer,
your tang gets toungeled up.*

"Drunk" indicates loss of control in average physical activities. "Passing out" explains itself.

What proportion of women drink to excess but have not yet drunk themselves into statistics in the field is hard to determine. Figures may not lie, but in the realm of women's tipping habits they cannot be depended on; first, because many women are ashamed to admit the extent of their dependence on liquor; secondly, because the police are reluctant to charge a woman with drunkenness.

"As often as not we take a sozzled woman into the station and let her sleep it off, without booking her," one officer told us.

"Every woman who frequently drinks to the state of being 'high' is a potential alcoholic," warns the A.A. spokesman. "What assurance has she that the habit of taking a drink to boost her spirits or ease her pain will not develop into a dependence upon alcohol?"

There are some signs, he suggested, by which each of us may judge the possibility of one day adding to the statistics of women alcoholics.

"If you have the habit of taking a drink at the same time every day, or if you make a practice of weekend drinking parties; if drinking

makes you quarrelsome or depressed or affects your heart or your nerves; if you find it becoming increasingly difficult to do without liquor, it is time for you to do something about your drinking habits."

Feeling of Insecurity

"Medical science does not know what makes some people become alcoholics while others are not," says Father Pfau, the Cleveland priest who is an authority on the problems of alcoholism and ways and means to combat it. "They are," he adds, "almost all victims of their own feeling of insecurity."

The Yale Plan Clinic supports this idea with some figures indicating the influence of family life and home conditions. "Forty per cent of alcoholics are 'only' children or 'youngest' children, who are dominated by their mothers and never learned to live self-reliantly. When the mother's protecting influence is removed either through death or some voluntary cause, they are unsure of themselves and confused. Liquor dulls their fears and frustrations; and because they are emotionally immature, they don't know when to stop drinking."

This explains the background of the drinking habits of my friend Lillian. Unmarried, about forty, she is wealthy, pretty, and far smarter mentally than the average of us, as are many alcoholics. Her wisecracks make her the most popular guest at any gathering. Frequently, someone asks her whether it's lonely in the big house now that the others are

all departed to homes of their own.

"Of course, I'd like to be married," she'll admit. "But someone had to stay home. We couldn't leave Mother alone as long as she lived." Lillian, the youngest of a family of six girls, was always accustomed to moderate drinking. She became a champion consumer after her mother's death when someone suggested that a nightcap could help her to beat insomnia. Now she goes to bed "tight" if not "drunk" five nights out of seven.

The case of Jane is even sadder. Jane and her husband wanted a family. As none of their own came along, they decided to adopt a baby.

"Give me the most unattractive little boy you have," she told the director of the orphanage. Her generosity in all things matches this attitude. "Someone else will take the pretty ones. But the poor little waif who's likely to be left on the shelf is the one I want."

Both the children she took required expensive, extensive surgery and months of care and training. Now they are about at sixth- and seventh-grade age levels. All their lives Jane has spoiled them, because she pitied them. The result is easy to guess. Today they are as rude to her and as thoughtless and unkind as only spoiled brats can be. Hurt and bewildered, Jane finds she can endure the situation better when she is well bolstered with Bourbon.

I remember when she didn't drink at all. I also remember the day she took her first drink, a few years ago, after a big, boisterous children's

party at her house. She sank into a chair when the last small guest had finally gone and only a few of her own friends, who had come to help, remained. "I've never been so exhausted in my life," she sighed. "I don't know how I'll ever get our dinner on the table."

One of the guests went to the liquor cabinet and poured Jane a hooker. "Here, wrap yourself around this," she said, "You'll soon perk up."

Jane's two waifs jeer at her now when she fumbles and mumbles in the alcoholic daze into which she slips three or four times a week.

The moral of Jane's story is that it's a big responsibility to introduce anyone to the buoyancy hidden in a jigger.

Groups organized to solve the problems of women's newest contribution to the woes of the world believe the best hope of controlling it is to prevent new cases by educating the rising generation, rather than by trying to cure the old cases. A sense of responsibility and a sound religious training are the weapons recommended by all religious groups to arm a child to face the battles of her adult life. Though no one may say definitely why some people are uncontrollably addicted to the use of liquor, it is known that the basis of many cases is inability to accept the responsibilities of maturity. When worries, disappointments, and sorrows come along, the woman who was pampered and petted and protected as a child will be likely to look for an escape from her troubles.

If she finds it in alcohol, she may end on skid row, and the blame will lay less in herself than in the faulty upbringing of indulgent parents. Children who are trained to understand that duty and a happy family life are the most important values are less likely to grow into adults who try to drown their problems rather than face them.

Many of our clergy are advocating pledges of total temperance as the only real protection for the future generation. Paulist Father Gillis said in an address that intemperance is not only a threat to personal and domestic happiness but to national health, if not to national survival.

"If there were as many sufferers in our country at one time from polio as there are from alcoholism," he said, "every good citizen would demand that immediate and drastic measures be taken to deal with it."

Naturally, the rabid reformers who would like to legislate us all into surrendering the occasional nip have a big talking point for a return of Prohibition in the present picture of alcoholism among women. As the Church has always exhorted us to personal temperance in the use of the things God has given for mankind's greater joy, those of us who are trying for substantial Catholic lives are moderate in our alcoholic intake. For others, there is the warning of the old proverb, "Every moderate drinker could abandon the intoxicating cup if he would; every inebriate would if he could."

The Christian Family Movement and the Suburban Catholic*

DENNIS J. GEANEY, O.S.A.

A SOCIAL movement generally goes through three phases. First, there is the clear vision of a need to be filled combined with the sense of mission of the pioneers; second, wide organization and acceptance; third, institutionalization and stagnation. Either the vision fades with those who follow in the footsteps of the founders, or with the passing of time the need is no longer acute. Anyone deeply involved in a movement needs to take time out from the day-to-day operations to view his work from a long-range perspective.

Last fall I joined a group of some fifty Christian Family Movement chaplains who were gathered together in a rectory basement to give their movement a critical appraisal. CFM is in operation on a national scale only a half dozen years. Today it is expanding in every direction—even leaping the oceans to other countries. Considering the commitment or involvement that it demands from each couple and the fact that it has no professional organizers or promotional campaigns, its growth is nothing less than phenomenal.

Yet, at this Study Day, not a word

was mentioned about expansion. The group was concerned more with the direction it was taking than with the speed at which it was growing. The proof of a movement is not in its numbers, but in its effectiveness in getting the job done for which it was created. There can be a point of diminishing returns when the increase can have the effect of adding water to wine. Even Isaias (at least as he is quoted to us by the Church in her liturgy) warns of the heresy of numbers. "Thou hast multiplied the nation and thou hast not increased the joy." CFM's very success was a subject of scrutiny for the group. Is the success real or apparent?

Growth of CFM

What explains the forest-fire growth of CFM? First, there is the sociologist's explanation with his professional jargon. The tremendous mobility of people in this country has resulted in what the sociologist calls the loss of the extended family or clan. In-laws are scattered across the country creating voids in each family unit. Upward mobility is destroying the national ghettos and stratifying communities on economic

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lines. However, in spite of the fact that there is similarity of income in a new neighborhood, they are not united by any economic function, since work life has been removed from the local community. The role of the parish has changed. On the whole, with the exception of the parish school and the financial drives that bind new families to new parishes, parish life is pretty much reduced to the dispensing of the sacraments and Sunday Mass.

Because of these voids in the family, work, and parish communities, there is a tremendous urge on the part of families, particularly young families in a new development, to find community on some level.

At the same time in these areas there are people with a deep Catholic background, often much Catholic education, who not only want to cling to Catholic ideals but who want to establish community at this high level. They see the challenge to their faith in the area of family ideals. They want to root this Christian community on a parish basis, but not without some modifications in the structure of our "traditional" parish societies.

Our age has been characterized as an age of discussion. American Catholics are generally docile, but they prefer to talk things over rather than be told, and they would prefer to talk them over in the familiar and congenial circumstances of a neighbor's living room rather than rectory parlor. Lay people find it a novel and stimulating spiritual ex-

perience to discuss a passage of the Gospel among themselves and to talk about our Blessed Lord as they would about people like Ike and Adlai. Unfortunately our pluralistic society keeps Christ out of our daily conversation.

Another characteristic of the American people is a natural generosity that expresses itself in services. We not only have drives for cancer, heart, TB, polio, muscular dystrophy, with their crops of volunteer workers, but we have in every city an increasing number of service clubs such as the Rotary and Lions. Naturally speaking, if an organization is going to hold people, it must make them doers.

CFM responds to all these needs or urges of our nature, our faith, and our times. It brings couples together on a parish basis, not only to discuss the Gospel and its implication in family and neighborhood life, but it makes them doers of the word. Its adaptability to the American ideals of efficiency, progress, perfectibility, and democracy can be seen in its masterful use of group dynamics. I remember a foreign observer being critical of what he considered CFM's preoccupation with the mechanics of how to run a good meeting. CFM's answer is that if a secular technique can help them communicate, then it becomes a vehicle of charity.

If CFM does all these things, one would think that the CFM chaplains who met would be applauding each other. Not so. One speaker approxi-

mated words like these. "Is CFM changing the suburbs, or are the suburbanites changing CFM? Is CFM being scaled down to their ideals, or are the ideals of Christ with their revolutionary impact upsetting people so that even if they do not leave home for the Gospel, they give all to follow Christ?"

Middle-Class Catholic

The young chaplain's words were as challenging as the widely quoted question of Peter Viereck: "Is the honorable adjective 'Roman Catholic' truly merited by America's middle-class-Jansenist Catholicism, Puritanized, Calvinized and dehydrated?"

The middle-class Catholic with his record for Mass attendance, frequent Communion, generosity, and docility to authority was investigated. With all his virtue, does he have a restless concern for the poor in his own city, for the ill-housed Negro, for the hungry in every corner of the world? Is he not a Puritan in his approach to the poor? Is CFM giving the middle-class Catholic an integral Catholicism that makes him want to spend himself for Christ's wretched everywhere, or is it confirming in him a Calvinistic complacency and righteousness? Tawney's words describing the Puritan movement of the seventeenth century have poignancy today in suburbia.

The chosen seat of the Puritan spirit seemed to be those classes in society which combined economic indepen-

dence, education and a certain decent pride in their status, revealed at once in a determination to live their own lives, without truckling to earthly superiors, and in a somewhat arrogant contempt for those who, either through weakness of character or through economic helplessness, were less resolute, less vigorous and masterful, than themselves.

Afterwards a visiting French scholar remarked to me how he had heard for the first time from an American what Europeans think of American Catholicism. In our attempt to put it in English, we coined the expression, "The Church is being 'bourgeoisified'." With the background of the French Revolution a Frenchman would be extremely sensitive of any shift of the Church away from being the Church of the poor or the rank and file.

Indeed the Priests' Study Day—or this piece—might give the impression that CFM is the preserve of the middle-class suburbanite. While it may have a particular attraction for such people, it belongs to all and is reaching all.

I remember a few years ago attending a picnic of a CFM group from the heart of Chicago's Negro ghetto. Because of their economic struggle, CFM became a struggle. It is not easy for a man to attend meetings who has to work two jobs to support his family. Joining the Negro CFM group that day were a number of CFM couples from one of Chicago's North Shore suburbs. They were there lending a hand because they were interested

in CFM's penetrating the lowest economic and social strata. These CFM suburbanites were restless in an apostolic way to destroy the ghetto. CFM had given them a bit of the mystic's vision and the prophet's passion.

The Genius of CFM

At the Study Day the CFM chaplains were realists. One began his talk by saying that CFM was not a panacea. It is not a substitute for adult education or a course in Christian doctrine. It is not an inter-racial council, a local liturgical movement, or a chapter of a social action movement. Nor does it lessen the importance of these apostolates: on the contrary, CFM needs them acutely as resource agencies.

It seems that the genius of CFM lies in its ability to get across all of these things to a large number of people who might never have heard of them, or if they did, might scorn them. CFM works like the precinct committeeman who rings the doorbell and will discuss issues in the living room informally and with a local twist. If the highly specialized apostolates did not exist or if CFM fails to use their services, CFM might be perpetuating what Vierendeck's question suggests, or be limited to discussion clubs or retrieving lapsed Catholics, thus entering the specialized fields of the Confraternity of Christian Doctrine and the Legion of Mary and multiplying movements without necessity, instead of embracing its present wide

sweep of all human and supernatural values.

Another speaker warned of the danger of a lack of an intellectual approach to CFM. Although CFM is not an intellectual apostolate, members should read according to their ability on a wide variety of subjects if there is to be depth to the movement. While CFM is not meant to turn out scholars, it must avail itself of the scholar's conclusions.

The warning was well taken, but I do know that top Jesuit sociologists, Fathers Fitzpatrick, Thomas, and Fichter, are making their scholarly contributions to CFM in the way of speeches, articles and books, as does Msgr. George Higgins in the field of social action.

If the middle-class Catholic is to remove the taint of Puritanism from his escutcheon, the doctrine of the Mystical Body must get across to him somehow. The enemy to be destroyed is individualism. It can only be destroyed by a corporate spirituality, corporate worship, and a passionate desire to build real community at every level of life. Because individualism is so deeply imbedded in our American culture, CFM meetings devote a part of their meeting to a systematic discussion of the Mystical Body and corporate worship. CFM, therefore, is an heir to the half-century of scholarly research in the field of liturgy. Parenthetically, we might add that CFM on the parish level should be able to promote an appreciation for

the new Holy Week services. The problem now is a local one.

In practice, how effective is CFM in a particular parish? The answer I gathered from the Study Day was that it is as effective as the chaplain is in understanding his priestly role as prophet. The lay people do the recruiting, make the sacrifices to attend, and ultimately perform the services or actions agreed upon; but

how the CFM locally is manifesting the real spirit of the Church depends on the vision of the chaplain.

His part is to help them discover the mind of Christ, see the mission of the Body of Christ, fire them with the fire Christ cast upon the earth, and create a restlessness in them until all is Christ. Without this exercise of his prophetic role, CFM is just another parish organization.



The Farmers' Problem

As Americans, our first responsibility is to see that all our own citizens be given an opportunity to share in our increasing abundance. As an organization representing rural people the National Catholic Rural Life Conference is vitally concerned that, although our farmers are producing more goods and services than ever before, their share in the nation's income has been steadily declining. Their per capita income has not only failed to rise along with the rest of the country's but has actually fallen. Yet, despite this fact, consumers have profited little in the way of lower prices.—*From the Program of the National Catholic Rural Life Conference, 33rd Annual Convention, Lexington, Kentucky, October, 1955.*



Liberty of Education

When statism wishes to favor us with a single school system, we thank them gratefully but refuse; liberty of education is closer to our heart. But if we refuse strict uniformity, we must settle for a reasonable pluralism based on mutual respect—respect that does not exclude but rather encourages collaboration of all honest forces.—*Msgr. Gerard Philips in THE ROLE OF THE LAITY IN THE CHURCH (Fides, Chicago, Ill. 1956).*

Artificial Insemination and Society*

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WHILE the practice of artificial insemination has let loose a Pandora's box of troublesome legal problems, most of them as yet unsolved, of even greater concern are the ethical and sociological problems to which the test-tube-baby technique has given rise. Since the courts and the legislature must ultimately attempt to solve the legal difficulties not in terms of the law alone but also in terms of the practical effect their solution will have on the child, the parents, family life and society in general, the ethical and sociological implications of artificial insemination must be carefully pondered and evaluated.

The proponents of artificial insemination by third-party-donor (AID) hold that it relieves the plight of many childless couples who desire anxiously to have children of their own. The opponents (of whom the Catholic Church is one) agree wholeheartedly that children play a fulfilling role in the home but disagree as to the means used to achieve this end. Not only does AID fail to solve the problem of the

childless couple but it creates additional problems of a more serious nature.

Artificial insemination, as this article will demonstrate, is an ethical as well as a biological and medical problem. Ethics is a matter of law, the natural law which governs the conduct of moral persons. Now law and morality demand hard and clear thinking. They work by way of principles, by inductive and deductive reasoning, by a study of the nature of man. In contrast, the arguments in favor of AID have to do with babies, motherhood, pink nurseries and lullabies—in other words, sentiment. This explains, perhaps, the confusion in the minds of many and the variety of viewpoints on a matter so very fundamental that one might expect complete unanimity.

The Nature of Marriage

By the design of an all-wise and good Creator, marriage is suited to the nature of man in a most marvelous fashion. It fulfills the needs of society by being the source of

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new life and the safeguard of its continuance in existence. Leading to the family as to its natural and logical end, it provides the only suitable environment in which all the parties to it may seek the perfection of their natures. No institution in the history of mankind has been so tenacious and so intimately bound to the welfare of society. Upon marriage and the family depend the growth and survival of society and the degree of culture and civilization achieved by it.

To preserve this basic institution the Creator has placed safeguards about it which are beyond the reach and will of man. Thus, marriage is a contract but its terms, unlike other agreements among men, are fixed as to all essentials. Here we have no mere meeting of minds but a social contract in which society itself has a stake. Indeed, society is a third party with important rights and interests. Since man is a free agent, enjoying the prerogative of self-determination, it follows that he can, and often does, violate the interests of nature. But he does so with serious damage to himself and society; for nature, though a kind, even a lavish mother, is also inexorable in retaliation.

Say the proponents of AID; only adultery is wrong; but adultery is sexual intercourse and there is no intercourse here; so how can it be wrong? In one fell swoop they thus strip marriage, at least as far as the procreation of children is concerned, of every moral element with the exception of sexual intercourse with

third parties. This sort of reasoning does violence to the traditional concept of marriage as an all-containing, all-embracing and all-pervading union of two persons in mind, body and soul; an exclusive bond of rights and interests which precludes all that may in any way conflict with this all-inclusive oneness.

As for procreation, the child is the fruit of the home and the completion of conjugal love. In his address to the Fourth International Congress of Catholic Doctors, September 29, 1949, Pius XII stated:

Only the marriage partners have mutual rights over their bodies for the procreation of a new life and these are exclusive, non-transferable and inalienable rights. So it must be out of consideration for the child.

This exclusiveness of the marriage bond is related primarily to the needs of the child. As the Holy Father further pointed out:

By virtue of this same bond, nature imposes on whoever gives life to a small creature the task of its preservation and education. Between the marriage partners, however, and a child which is the fruit of the active element of a third person—even though the husband consents—there is no bond of origin, no moral or juridical bond of conjugal procreation.

The absence of a natural bond between the husband and the child is a fundamental defect of AID and has serious repercussions in terms of the welfare of the child. The child is left without the protections and safeguards which nature has placed around it.

Deception of the Child

Indeed, the AID child is the victim of many wrongs. He is not who he thinks he is. He comes from a strange source. He is denied a fundamental possession—the right to know his own father to whom he is bound by ties both biological and spiritual. He is truly the *filius nullius* of common law. The irony of it all is that this is not accident or mistake but rather the carefully laid plan of parental urges gone wrong and of professional skill misused.

Whereas secrecy is proposed for the welfare of the child, actually it perpetuates the greatest injury on the child and on society. For secrecy here means deception rather than privacy—deception of the child, of relatives, of friends and of society at large, all of whom have a right to reliable knowledge of identity and true relationships.

AID calls for an intent to deceive on the part of the inseminating doctor and by the doctor assisting at the delivery, if he be acquainted with the facts. The falsification of records deemed necessary is wrong in itself, for the consequent mass deception of society can only be disastrous and fatal to the implicit trust people have and must have in one another.

Some foresee other unfortunate and important consequences to AID as a common practice. As AID babies become more frequent, registration records would become worthless both as evidence of pa-

rentage and for the study of heredity.

There would also be the serious and increasing risk of marriage between half-brothers and half-sisters. Although such alliances would be null and void in most jurisdictions once the facts were discovered, the physical, eugenic and sociological results of these unions are quite unpredictable and might be disastrous.

It seems that American doctors in favor of AID see little cause for alarm in this respect since the risks, they claim, are no greater than in adoption cases. While it could happen and has happened that a brother and sister who have been adopted by different foster parents inter-marry, this possibility is extremely slight.

These same American doctors further note that such matings would not lead to harmful results unless both partners had faulty inheritances. In other words, it doesn't matter too much if incest occurs. What matters is that poor genetic strains may get together and produce a real weakness. This attitude reveals a gradual degradation and petering out of the moral sense.

Another point of critical importance which is given no mention in AID literature is the wholesale abdication of rights, duties and obligations by the donors in artificial insemination. One donor might well be the father of scores of children yet never know them, support them or take the slightest part in their nurture or upbringing. What of the

natural obligations of a father toward his offspring? May he lightly shift them from himself to others without the slightest concern?

Psychological Effects

When evaluating the effects of AID, of no little concern are the psychological boomerangs lying deep in the subconscious and unconscious layers of the mind. Psychoanalytic and clinical experience have revealed unhealthy, distressing and disruptive influences in the emotional lives of the persons who violate the moral codes, strong conventions and the well-established mores of society.

Specifically, the reactions of the parties in AID express themselves in irreconcilable conflicts, in the mind of the wife, for example, who knows that, try as she may, she can never wipe out completely the stubborn fact that she harbors in her womb and later in her home, the offspring of a man other than her husband. The element of guilt may be very sinister here with its compensating mechanisms of repression, over-protectiveness toward the child and feelings of unworthiness. The thought always persists: is she her husband's wife when she bears the children of another? Further conflicts arise as feelings of hostility emerge, even though subconscious, toward the husband: resentment that he was unable to cooperate in her motherhood, that function so intimately bound to the nature of woman.

In the stress and strain of everyday living, how often will these

thoughts arise? If tensions reach a peak, will the wife chide the husband's impotence and remind him of the humiliating fact that he is a stranger as far as his child is concerned, no more related to him by blood than to the boy down the street?

As for the husband, reactions to sterility are well known to clinicians and social workers. But the complication which aggravates AID is the fact that the child is present as the symbol of the husband's failure as a man. The feeling of inadequacy, inferiority and guilt, the frustration of his birthright to propagate become intensified. These feelings are hard to accept and their suppression brings its own unwholesome consequences.

Moreover, a strange attachment sometimes develops at times between a wife and the donor. Some women anxious for a second AID child will have it only if they can have the same donor again. One wonders if the mothers here are living a ghost romance. The extremes to which women will go in seeking certain donors are shocking at times. Often wives request that the donor be a brother of the husband or even his father. While such requests are denied, the fact that they are made is evidence of a deadening moral sense on the part of women who prefer personal fulfillment to the purity of the home. Were doctors to accede to these requests, it could happen that a wife is also the mother of her husband's half-brother, and the husband the half-brother of his

reputed son. What a revolting throwback to the Greek Electra!

Threat to Family Solidarity

But the most devastating effect of AID—on the sociological level—is the wedge AID forces into the monolithic structure of marriage. Society has jealously guarded the sanctity of the home, the purity of the marital relationship, and the honor of parenthood. The acceptance of artificial insemination by more and more people will gradually mean the destruction of these qualities.

Where nature intends children to be born only out of the married love of parents, AID reduces procreation to a stark, loveless form of generation. As in promiscuity, there is a relative indifference to the identity of the other party, granted only that the end is attained. AID requires anonymity of co-partner, complete physical, emotional, mental and moral detachment between partners cooperating with the Supreme Being in procreation. This is a grotesque deformation of so sacred and intimate a relationship as sex and the natural generation of offspring. It is the supreme form of the depersonalization of sex.

Is it healthy for society to promote and foster a method of procreation wherein the close tie between father and child is completely destroyed? That social sense of responsibility built up so laboriously by society over thousands of years and which holds the relationship of parent and child as one of the most

intimate, most cherished and sacred of all bonds, is now being gradually eaten away by an acid cutting deeply into the moral fabric of an institution which is the warp and woof of society. Adoption is not a parallel case. Adoption is curative. AID is, at the most, dubiously so.

Proponents of AID rely heavily on the factor of childlessness and its effect on the home to win public approval for artificial insemination. They point out that the child keeps the home together and that there is a high correlation between childless couples and divorce.

The Catholic Church, of course, is and has been the great proponent of the child-in-the-home idea. Both in cases of adoption and AID, however, the ability of the presence of a child to make and mend homes must be carefully evaluated. Many couples seeking a child through adoption or AID are poor risks. But adoption and AID have this difference: in an adoption procedure a *de facto* child with known characteristics and circumstances of birth is placed in a tailor-made home for a period of trial and observation to see that the placement is a happy one. This is not possible in the case of AID.

Moreover, sterile husbands often seek a child by AID out of guilt in order to make amends to their wives for their own inability. Guilt is a poor motive for wanting a child and can be very disturbing in its reaction on the parents and child. Then again AID is parent-centered rather than child-centered, as is

adoption. While the welfare of parents is important, their well-being must never be at the expense of the child. A child is not a therapeutic tool. Parents, so disturbed by sterility, need psychiatric treatment rather than an AID child.

While many divorce cases appear in court in which there is no allegation of AID causality, who is to evaluate the subtle influence of the AID factor in the genesis and growth of severe psychological disturbances in the marital relationship? The fact of AID is always carefully hidden by parents, doctors and donors out of embarrassment, shame, fear of self-incrimination and the welfare of the child.

Position of Lay Groups

Few representative groups have taken a position on the subject of AID. The American Medical Association has kept a guarded silence. But the American Society for the Study of Sterility at its recent convention in Atlantic City, pronounced artificial insemination to be a "completely ethical, moral and desirable form of medical therapy." The Society represents 500 medical doctors specializing in the problem of sterility. This is said to be the first formal statement by a medical society approving the practice of AID. Dr. Haman, the outgoing president of the Society said that "included in the membership of this Society is the overwhelming majority of those who practise this type of medicine."

The survey of Koerner and Seymour, however, sponsored by the National Research Foundation for Eugenic Alleviation of Sterility, in 1941 circularized 30,000 physicians in this country who were chosen because of the nature of their work and their association with a type of practice in which occasion to use artificial insemination might arise. Of those, 7,642 replies were received and they attested to almost 10,000 pregnancies by AID. Yet Dr. Haman feels that the 500 physicians of his society constitute the "overwhelming majority" of those who practise this type of medicine.

The Federation of Catholic Physicians Guilds with approximately 4,000 physician members throughout the United States and Canada, held AID to be a direct violation of the rights, privileges and duties of married life and therefore an attack on the very stability of society itself, which they as doctors are pledged to support. This fact alone, they said, would make the practice unethical and immoral and hence reprehensible rather than a "desirable form of medical therapy." They added that they wondered seriously if promoters and supporters of the test-tube baby idea have weighed the long-range psychosomatic and legal implications of their crusade.

The Journal of the British Medical Association has uttered the opinion that adopting a child obviously involves fewer risks and difficulties than artificial insemination from a man other than the husband. There are, it said, religious as well as ethi-

cal objections to artificial insemination by a donor.

The Catholic Position

The position of the Catholic Church on this subject is clear and unequivocal, for it is based on principles which are evolved from the natural order of society and from the peculiar makeup of man as a social and moral being designed by God with a specific nature suited for specific purposes and destined for a definite end. These principles are eternal and absolute. They are, moreover, in no way the arbitrary, capricious or subjective impulses of an authoritative group but rather they are patiently derived from the nature of man revealed by intimate study and analysis in the light of reason and revealed truth.

While the technique of AID is in the field of medicine, its evaluation is more properly in the field of law, ethics and sociology. As Pope Pius XII stated:

The practice of artificial insemination, when it is applied to man, cannot be considered exclusively, nor even principally, from the biological and medical viewpoint while leaving aside the viewpoint of morality and law.

The ultimate rationale for the exclusive nature of marriage, its permanence and its inviolability, is the protection of the child. In the mind of God and according to His good purposes it was established that new life was to issue from the life of those already enjoying life.

It is characteristic of new life, in its human form, to be completely

helpless and at the mercy of those who nurture it. So God implanted in the hearts of parents a natural love of offspring, a powerful instinct to preserve it, cherish it and nourish it so that this new life might achieve maturity and fulfillment. These constitute the natural duties of parents. In this way did the Creator insure the continuity of life under circumstances most conducive for the fulfillment of the reason for its creation.

The common experience of mankind and the confirmation found in scientific and social fields conspire to point out that children thrive and reach maximum maturity and fulfillment only in an atmosphere of permanence, warmth and security. This atmosphere is achieved only within the confines of the home and under the conditions that civilized society has defined for marriage.

The moral, ethical, sociological and psychological considerations should dissuade the prudent man from the practice or the recommending of AID. As His Holiness remarked to the Congress of Catholic Doctors, "Only the procreation of a new life in accordance with the will and design of the Creator . . . carries with it in a marvelous degree of perfection the fulfillment of the purpose proposed. It is at one and the same time conformed to the corporal and spiritual nature and dignity of the married and to the normal and happy development of the child."

DOCUMENTATION

The Christian Labor Movement*

POPE PIUS XII

BELOVED SONS AND DAUGHTERS!
CATHOLIC WORKERS!

WE CHERISH in Our Heart a bright and pleasant memory of your impressive meeting in Rome last year, when, on a brilliant afternoon of May 1, in the shadow of the Vatican Basilica, that symbol of everlasting Christian victory, you requested Us to solemnly consecrate the feast of labor, whose meaning and scope We Ourselves had pointed out to you.

With a father's affection and the authority of Supreme Pastor We not only accepted that fitting plea of yours, but, as a gift filled with heavenly riches, We established the liturgical feast of your patron, St. Joseph, virginal spouse of Mary, the lowly, silent, upright worker of Nazareth, so that henceforth he might be your special Protector before God, your safeguard in life, your defense and protection in the trials and travails of work.

The solemn "yes" still echoes in Our ear, with which you publicly showed your joy at such a favor, and at the same time affirmed the duty incumbent on each Christian worker as a result of such a consecration.

A year has passed since that day and, while for the first time the feast of St. Joseph the Worker is being celebrated today throughout the universal Church, it is a great pleasure for Us to return, as it were, your visit to Rome and, in spirit and through living words, to journey into the midst of your solid ranks gathered in Milan. In Lombardy's capital, pulsing center of Italy's laborious activities, We are also sure

*An address directed principally to an international Catholic labor rally held at Milan, Italy, May 1, 1956.

to find Ourselves in the place assigned by Divine Providence to Our humble person as Vicar of Christ and Shepherd of Souls.

Our meeting today takes place with happy promise under the maternal eye of the Virgin, whose image dwells over the Lombard metropolis and rules high indeed in your affection. This meeting, a reminder of what was done last year, wishes at the same time to open new roads to the beneficent movement of Christian workers, and to point out broader areas of activity.

In your midst stand out very numerous and enthusiastic representatives of Associations of Catholic Workers, not only from every part of Italy, but from many other nations as well. They have come to testify, not so much to an imaginary international unity of the working class, as to the close harmony of Catholic workers who, as members of the Church, are desirous of bringing the whole world of labor back to Christ. It, like every other branch of social life, belongs to Him.

Unity of Catholic Workers

Here We would have it noted that when there is question of Catholic workers, it is necessary not so much to create unity as to recognize and strengthen it in one's own and others' consciences. For, that unity is already substantially and radically had through their faith in Christ, the only Redeemer of all men, and in the one Church, Mother of all believers, beyond all frontiers and above all individual interests.

In this substantial and solid unity, Catholic workers also find the driving motive, rather the duty, to stand forth before the world about them, in order to spread everywhere the Kingdom of God, the kingdom of justice and love.

The basic reason for the existence of your association, and of every other Catholic association, is, therefore, to seek each other out, not in fear of other movements, nor in competition with them, nor even in that feeling of solidarity which draws together the members of a given class, but rather in the inner obligation and desire you feel, as Catholics, of being Christ's apostles among your brothers who do not know, or who reject, His saving message.

United in Christ, Who is the living heart of your unity, you are eager to be His apostles, not only because you share those conditions of life which were His for long years during His stay on earth when the sweat of toil beaded His brow, but above all because, as more

faithful and determined disciples, you know you are enveloped by the divine flame of His love for all men.

The love and apostolic strength of Christ helps you to see in every worker a man created and redeemed by God; urges you to restore to him what by divine will is his heritage.

Therefore We could declare, concerning the activities of your association: "Charity makes their hearts beat, that same love which beat in the heart of Christ, and arouses their solicitude for the defense of the modern worker, and respect for his dignity, and their active zeal to place him in material and social conditions consonant with his dignity."

Beloved sons and daughters: Keep firm and solid the Christian foundation of your Catholic Association of Italian Workers (ACLI) in the certainty that no historic development of the labor movement can destroy its reason for being, its unity, its right to expand. For as long as there are laborers, that supposed development will not be able to change the relations between you and Christ, and between you and your fellow men.

No matter what in fact may be the future of the world of labor, a nucleus, more or less large, of apostles will always be necessary to impress or maintain in the social life the seal of the Kingdom of Christ, actuating and sustaining the noblest forces in the heart of man, in the heart of every mature and informed laborer, the forces of justice, liberty and peace in positive collaboration among classes.

Right of Expansion

On such a mutual sharing of supernatural and human blessings is founded the ACLI's right and obligation of expansion—an expansion We desire realized soon and in a concrete way in our beloved Italy—because all workers, also even as men, belong to their Creator and Redeemer, to Christ. To Him, then, with enlightened consciences they should return if they have left Him.

Nevertheless it seems that a few do not have a clear vision of the logical and necessary derivation of the ACLI from the very substance of Christianity, but, on the contrary, show a certain embarrassment in their attempt to justify and, as it were, excuse the existence of Christian associations of workers. To excuse it before whom, and of what accusation? To excuse it for the reason that they call it simply a labor movement; to excuse it for the supposed breach which the ACLI might bring to the movement itself!

Who does not see that such motives and fears lack foundation?

For every social movement, hence the labor movement also, supposes as its beginning and end, man with his supernatural destiny, with all his rights and natural obligations, from which one may not prescind even when the proposed movement aims directly at economic and temporal goals.

In regard to this feared breach and separation, the truth is quite the contrary. The ACLI intends to open its doors to every one. It wishes to establish closer and closer relations between those belonging to the world of labor, to give rather than to receive.

An eloquent demonstration was offered exactly a year ago when the Christian workers made all participate in the feast of the first of May, till then reserved, as it were destined, for one definite group of the working class. And now again they are giving one more luminous proof, welcoming workers of various nations to this meeting at Milan.

Therefore the faithful adherence of ACLI to its own character should not prevent a greater and greater expansion outside its own circle. Nor on the other hand should you fail to be on your guard lest your organization begin to disappear and, as it were, be absorbed in the labor movement as such. If any should feel anxious and insecure concerning the indestructible foundation of your unity—a foundation not to be changed by any historic evolution—they would not be fit to guide the ACLI in its mission of becoming the leaven, in the gospel sense, of the labor world.

No Lasting Movement

Furthermore, the unity of the labor movement as such in the world does not seem to have been favored by the course of history. The social life of industrial Europe and America during the last hundred and more years faces us with another fact. Even where there was being spread among the workers the idea of unity of the proletariat as of a class in war against the capitalist class, a lasting movement of union amongst laborers has not been reached.

Insurpassable social differences, among others between the makers of the labor contracts, stood in the way of the unity of the proletariat, and everyone knows that the idea of international unity of labor classes has always failed because of national differences arising out of complications of war.

Courage then and firmness, dear sons and daughters! Close your

ranks around your banners of peace. Even now your glorious future seems to smile upon them rich in well-founded promises.

The ACLI holds within itself a living and essential strength, which, once fully developed, will effectively contribute to a speedy fulfillment of the longed-for future of true social peace. The Christian workers, influenced by eternal principles and while drawing from faith and grace the strength to surmount obstacles, are perhaps not far from the day when they will be able to exercise the function of guide in the midst of the world of labor.

And why should it be otherwise? The sound doctrine which they profess, the upright feelings with which they are animated, are so many lawful claims to their becoming leaders of the labor movement of today. Thus inspired, the union of Christian workers formed in ACLI can be confident of obtaining greater and more rapid gains. In you every unbiased person can readily meet honesty of principle, moderation in means adopted, a true notion of justice, and, above all, your independence of outside influence and interests.

On the other hand, where there exist well founded grounds for suspecting the honesty and rectitude of those who presume to guide, and, above all, their capacity to restrain base ambitions at the moment when justice vindicated is distorted, one can understand that resistance which is met with, or those concessions that do not alter the substance of things.

For all that, no such suspicions mark the confidence which society places in you, Christian workers. The world knows the source and channels of your movement. Strong proof of this confidence are the signs of approval which reach you from every quarter, beginning from your devoted Bishops, and in the first place from the worthy Archbishop of the metropolis of St. Ambrose, and all the other officials who are taking part in your gathering today; and from the workers themselves, even though not actually gathered in your ranks, who do not conceal from you their sympathy and their support.

Go, then, with a clear conscience towards the lofty goals which are set before you. Go with particular urgency to your brothers, victims of error and of deceitful mirages. And let this thought increase your alertness and your faith in success; that We are with you, fully conscious as We are of an apostolic duty that is Ours, and moved by Our love, not empty and inactive and sterile, but alive and just and effective. Such is the love with which the Pope loves you, the Church loves you.

Having understood in Our fatherly care your lot and that of your families, well aware of your needs, your lawful rights as of your duties, We are with you in the present unsettled conditions of the world.

And because the service which is rendered to the working classes at the present time by the Church in keeping with Her constant traditions, provides principles and laws based on the eternal wisdom of the Gospel, none of you, dear sons, can doubt of the benefits, religious, moral and material, which Her solicitous and unwearied action is destined to achieve along the paths of order and peace.

Order and peace! They are the supreme goals which all that We do aims at obtaining whenever We turn Our gaze towards earthly affairs and make our appeal to those who can determine their course. Peace before all else, as you, dear sons, well know!

The Church—as We have repeated a thousand times—detests war and its horrors, particularly now when the warlike means of destruction of all property and all civilization are menacing terrified mankind. She wishes for and defends peace—internal peace between sons of the same country, external peace between members of the great human family. But She needs strong and determined cooperators in this tremendous undertaking.

Now, among these, in great numbers and in all parts of the world, We recognize you, Christian workers of every clime and every language, and you, dear sons, gathered today in the shadow of the wondrous cathedral of Milan.

With your faithful attachment to the teaching of the Gospel and to the directing principles given by the devoted hierarchy, you cooperate in the Workers' sphere towards the triumph of the Kingdom of God in a society which often forgets His presence, His will, His all-holy laws.

In addition, you put yourselves in the front ranks of those healthy forces of the social body. You pledge yourselves to the battle of peace for the common safety of nations. Acquire the full knowledge of the honor of this double cooperation which ACLI asks of you. Increase the vigor of its action by means of your example and your work, and God will not fail to make you taste the fruits of justice, order and peace to which you will have powerfully contributed.

With this wish, We call down on you and on your families and your work, the abundant and enduring grace of Our Lord, while We impart from Our heart to all here present, and to whoever are united with you in hopes and love, Our paternal Apostolic Benediction.

Sports in Christian Life*

POPE PIUS XII

WE ARE very grateful to you, beloved children of the Italian Sports Center, for having given Us the singular pleasure of spending a short time with you and of admiring this wonderful spectacle of youthful vigor and strength, presented by your numerous bands of athletes, in which We seem to see before Us the entire Christian youth, to Us so dear, whom We greet as a father and bless with paternal affection.

You have wished that your filial meeting with Us, destined to bring to a close your Center's celebration of its tenth anniversary, should take place here, in the Piazza of St. Peter's. It was a happy choice. What place, in fact, is more suitable for receiving Catholic and sporting youth than this magnificent piazza with such wealth of significance even for you, athletes, and reflecting like a mirror that which you are seeking in the exercise of sport?

Power and harmony, order and beauty, effort, victory and the renown of achieving a record, expressed in artistic form by the incomparable architecture of the dome, of the facade, of the colonnade and the obelisk; they are the ideal goals longed for by every athlete. The sacred atmosphere which pervades everything here and which you have come purposely to breathe, especially responds to your yearning to draw from Christian principles the motives and norms which are capable of freeing sport from the bondage of material things and of elevating it to spheres worthy of the spiritual and immortal soul.

Let then the symbolic embrace of this colonnade, which serves as a pedestal for lines of saints—they too victorious athletes of the spirit—receive you in welcome and hold you united in faith and noble desires, just as the maternal arms of the Church encircle you with particular affection, always ready to enlighten and sustain her youthful sons in the arduous combat of life, toward the attainment of spiritual victories.

The happy celebration commemorating the first ten years of your Center has brought you here for a reinvigorating return, as it were, to the source. Here, in fact, on Whit Sunday, 1945, you learned from Our

*An address to the Italian Sports Federation, October 9, 1955.

teaching about the spirit that ought to animate your newly-born association. Then were the sad days after the war, marked, on the one hand, by an almost general confusion of minds and, on the other, by an almost frantic yearning for re-birth and for new undertakings in every field of the life of your nation.

In actual fact, many ventures that were undertaken then under the impulse of the moment, and not from real necessity, very soon came to an end, like seeds fallen on rocky ground; others, on the contrary—good seeds on good ground—grew up and became fruitful plants. Such was the Italian Sports Center, established at the same time as other Catholic enterprises and associations, which found a favorable soil in which to bury their roots, in the ranks of Catholic Action, which, for long years, in silence and despite the misunderstanding and hostility of others, had interiorly trained a large and flourishing group of souls in the way of prayer, of action and of sacrifice, and, consequently, had them ready for a prompt renewal of life.

The tender little plant of the Sports Center happily took root, because it responded to a need, already felt for many years, that there should exist for Catholic youth a strong technical organization of wide scope, based on Christian principles, but the actual realization of which had up to then been prevented by external circumstances.

Phenomenon of Modern Society

With the beginning of the present century sport assumed such proportions, for the numbers of amateurs and professionals, for the crowds which gathered in the stadia, and for the interest aroused in it by means of the press, as to become one of the typical phenomena of modern society. The increased importance gave rise, in its turn, to new repercussions and problems in the field of education, of religious practice, of morality, and even in the social order, so that it could not be overlooked by the Church, always anxious to promote organizations corresponding to the new needs of the times.

On the above mentioned occasion of the foundation of your Center, it was once more necessary to explain that the Church cannot neglect, as a work outside her proper sphere, the care of the body and physical culture, as though only "things purely religious" and "exclusively spiritual" were within her competence; that there are natural and Christian virtues without which sport could not properly develop, but would inevitably degenerate into a form of closed materialism, an end in itself;

that Christian principles and norms, when applied to sport, open up to it loftier horizons, lighted up even with rays of mystic light.

We, therefore, endeavoured on that and other occasions to outline the main points regarding the harmony of the relations between Christian principles and sporting activity, of which you have often been reminded and had explained to you.

And now it is right that, ten years having passed since the foundation of your Center, We should render you well-deserved praise for having treasured up Our teachings, and for having obtained excellent organizational and technical results, by reason of which the Italian Sports Center has won for itself the confidence of youth, and the admiration of those other national organisms, at whose side you have discreetly and in good understanding taken your place.

Interest of the Church

Over and above all other results, however, We wish to call particular attention to that which constitutes the essential scope of your Center, namely, your Christian influence in the world of sport; and We propose to you the further increase of such influence as an undertaking for the future. For what is the Church's aim in encouraging specialized associations such as yours? It is certainly not that of having a monopoly of determined activities, nor that of segregating the faithful therein, by taking them out of the world which is open to all. No, it is rather to give them the model of a determined activity, and to teach them how it must be carried on according to religious and moral principles. She, therefore, completes and integrates everything that is lacking to ideas, activities or works which, through excesses or defects or absence of ideal foundations, are not in keeping with, when they are not contrary to, Christian dignity.

It is also evident that an association which is formally Catholic gives its members the best guarantees that it will practice the principles it professes, and is therefore—though without prejudice to the apostolate towards estranged persons and groups—better recommended to the more fervent faithful. The Sports Center is one of those associations which, undertaking the Christian practice of sport within its own ranks, intends to be a model thereof to outsiders, in a field of action where it is easy to neglect the paramount values of the spirit, over-exalt the values of the body, and forget essential duties to God and family. A heaven of

Christianity, therefore, will you be, in stadia, on the roads, in the mountains, beside the sea, wherever your banner is honorably raised.

From this hour, with your eyes turned to the future, you should set for yourselves a program of progress and extension, so that the Center, having passed its first stage, may be able to face with youthful vigor the coming decade, which appears rich in important events. It is the duty of your directors to establish the various details, in conformity with the maxims which We desire to bring to your attention.

Sports for the Needy

First of all, as regards the organizational and technical viewpoint, the diffusion of healthy sport should be increased especially among needy youth, as indeed the Center has laudably proposed to do from its very beginnings. If you are truly persuaded that sport tempers and strengthens the body, educates the spirit and trains it for higher victories, you cannot allow numerous groups of young people to be deprived of these benefits because of their poverty.

Moreover, your leaders should be well prepared, not only from the spiritual viewpoint, but also technically, since technico-scientific qualifications are today recognized as a necessary requirement in sport. In the first place, proper distinction should be made between simple gymnastics and athletics, between athletics and competitive sports.

Gymnastics ensure the normal development and conservation of physical strength; athletics aim at surpassing what is normal, but without comparison with other persons, and without turning into acrobatics, which is rather a mere means of livelihood. Competitive sports tend rather, by means of the spur of emulation, to reach the extreme limits to which wisely employed physical energy can attain.

Among the multiple manifestations of sport, it is also well to distinguish those exercises in which strength prevails, from those in which muscular agility, or dexterity in the use of instruments and machines, is preponderant. Now, modern technico-scientific trends rightly demand that, first of all, one should proceed with circumspection in admitting persons to the three types of sport, in such a way that they may suffer no harm through rash choices, whether by reason of the lack of proportion of their physical constitution, or by premature passage from one exercise to the other.

Similar prudence is necessary in assigning or permitting any of the numerous special divisions of athletics and competitive sports. The duty

of previously examining subjects, of directing them towards a specialization, of following their progress, devolves principally upon the doctor, who is today well provided with the means of investigation and exploration, and whose assistance must never be lacking in an association thoughtful of the welfare of each of its members.

It is superfluous to say how necessary it is to have recourse to technique in the preparation and training of the fit candidates. The seriousness of an association organized for sport, that truly desires to achieve its proximate end, no longer, as in the past when sport was hardly distinguished from simple recreation, permits the use of the systems of self-teaching and experimentation.

Today there exists a technique in every specialization of sport which not only facilitates the attainment of good results, but achieves what amateurism, even though animated by good will, can never attain. Still, the employment of technique, although it be a necessary element, especially in contests, is neither the whole of sport nor the best part of it.

Development of Spiritual Strength

Technique, in sport, just as in the arts, should not obstruct the development of the spiritual forces such as intuition, will, sensitive awareness, courage, and tenacity, which are, in truth, the real secret of every successful effort.

Neither a subject physically perfect nor the scrupulous observance of all the technical norms acquired from the experience of directors, are sufficient to achieve a victory worthy of admiration and of arousing enthusiasm. Technique alone not only impedes the acquirement of those spiritual boons which sport has for its aim to achieve but, even when leading to victory, it satisfies neither him who employs it nor those who attend to enjoy the contests.

That is what the crowds in the stadia mean to say when, at times, they deplore the fact that the teams in a contest do not play with their hearts; because, in general, whenever there be a question of human activity, the point of departure and of arrival must always be the psychic element; in other words, spirit must predominate over technique. Make use of technique, but let the spirit prevail; let this be the fundamental norm of your center in educating young people in sport.

But what are the norms of an education in sport that is Christian? No one expects a double list with a distinct separation: those that con-

cern the Christian and those that concern the sportsman, because they mutually integrate and complement one another.

Treating this argument, on other occasions, We indicated some of the principal norms which We now wish to recall briefly. First, the young men should be convinced that the care of the body is not an end in itself but should be directed to the intellectual and moral perfecting of the soul; that the exercise of sport should not interfere with the duties of one's state—of student, worker or professional man—but rather be helpful towards their observance, at least indirectly, by the rebuilding of energy; that no motive dispenses sportsmen from respecting the common moral law in its triple object: God, the family and society, and themselves.

Concerning this last, that error is to be deplored that would set no limits on the right to use one's body, and therefore, subject it to obvious risks, to physically ruinous exertions, or perhaps, in order to achieve that which one cannot with his own strength, to make use of dangerously harmful agents, such as strong stimulants, which besides damaging, perhaps irreparably, the organism, are judged by experts as a means of cheating. The responsibility even of the spectators, the organizers and the sportswriters is not light in these cases when they applaud a daring risk or exact from the athletes inhuman strain.

By positive action, education in sport will tend to develop the faculties of the intelligence and the will, especially in competitive contests; the former by training youth to reflect, to judge, to use wisely his energy, to foresee the tactical movements of his adversaries and to be able to seize the opportune moment for the use of his own reserve energy and dexterity.

More difficult is the training of the will, whose vigor in competitive sport can be said to be the determining factor of successful effort, while being at the same time the most important advantage that the young man may derive for his life as a man and a Christian. Everything can contribute to this education: the consciousness of duty, the legitimate desire for victory, small sacrifices gladly accepted, a proper sense of honor. The presence of a will prepared to engage in competition is evidenced in careful and methodical training, in perseverance following upon failure to win, in resistance to stronger competitors, in bearing discomforts, in courage and in self-mastery.

Hence it is not the strength of one's muscles, nor the quick reflexes nor the victories easily attained, that constitute the nobility and the

attractiveness of sport. It is rather the assured dominion over one's spiritual faculties. Look at the crowds that mass along the wayside to pass judgment on a group of cyclists and pay tribute to the best among them with their applause. Who for them is the best, if not the one who unites to a technically perfect form a clear intelligence and an indomitable will?

It is the athlete who is not given to impulsive risks, but who knows how to judge his own powers and those of his competitors, to resist their challenges, to make use of legitimate advantages, to reciprocate services rendered; who, instead of giving up when forced to stop by unfortunate circumstances, knows how to return to the fray and go on with renewed vigor to pursue over the many long miles of the race and come up with, one after the other, those who have fled on ahead, until he has succeeded in resuming his place with the leaders; and then, without granting respite to himself or to others, is able to launch his own challenge and still summon up the strength for that final thrust forward which will bring him victory. The athlete with such a will may also fail at the end to be crowned as the victor, but this does not mean that he ceases to be the best, since, as is confirmed by the experts, to win in sport is not so important as to prove one's skill and fortitude.

Virtues Proper to Sports

Education in sport aims also at developing in the young virtues proper to this activity. These are, among others, loyalty that excludes taking refuge in subterfuges, docility and obedience to the wise commands of the director charged with the training of the team, the spirit of self-renunciation when one has to fade into the background in order that the interests of the team may thereby be furthered, fidelity to obligations undertaken, modesty in victory, serenity in adverse fortune, patience towards spectators who are not always moderate, justice if the competitive sport is bound up with financial interests resultant from voluntary agreements, and in general chastity and temperance already recommended by the ancients themselves.

All these virtues, although having for their object a physical and external activity, are genuine Christian virtues which cannot be acquired and exercised in an outstanding degree without a deep religious spirit and, We would add, without frequent recourse to prayer. Practised in this way and imbued with a sense of the supernatural, sport can become, as it were, a spiritual ascension, since the Apostle St. Paul ex-

horts that all that the Christian does be referred to the glory of God (cf. I Cor. 10:31).

Will such a spiritual and almost ascetical concept of sport be harmful to technical perfection? On the contrary!

From many sides recently there has been invoked the return on the part of athletes to "pure" sport, that is to that finality and to those methods which have nothing in common with "commercialism" and the exaggerated cult attributed to so-called "stars," to which are sacrificed high ideals, justice, the health of the athletes and the good name of the nation being represented in the competitions.

If all this has any importance, there is nothing which can better serve to free sport from the deviations deplored than the Christian spirit and the virtues that derive from it.

At the dawn of your second decade, there already appears on the horizon the important event of the Olympic Games for which Rome has this time been chosen as the host city. You joyfully welcomed this choice because it was a testimony of other nations' esteem for the sporting youth of your country.

Universality of Christian Rome

For different reasons We too were glad to hear the news, because not only will the event give many people the opportunity to gain, to their spiritual advantage, a closer knowledge of so many holy and beautiful things in the center of Christianity; but it will also afford the occasion to divers peoples to breathe the air of universality which is proper to Christian Rome. Since, at the present time, it is very opportune to promote and favor meetings between different people so that love and brotherhood may result from their reciprocal acquaintanceship, a meeting between them in the Eternal City, which is the mother of peoples and Peacemaker par excellence, will more efficaciously strengthen in the ranks of youth the desire for peace and collaboration.

What might be the task of the Sports Center in the framework of the Olympic Games?

We express the wish here and now that it will be able to prepare athletes capable of distinguishing themselves in those contests so that, with their fellow-countrymen, they may bring honor to their nation's flag. But it is more important still that the young sportsmen, both Catholics and others, as well as the public, should show themselves worthy,

in the eyes of their guests, of the name and greatness of Catholic Rome by giving a conspicuous example of the virtues mentioned above.

Beloved children of the Italian Sports Center, and all you young people who devote yourselves to sport, drawn to it by the ideals of physical perfection or by the prize or the glory! You know now why We were so desirous to pause and explain to you some of its values and aspects.

Sport, provided it is understood in a Christian sense, is an efficacious school for that great contest which is our earthly life, whose goals are the perfection of the soul, the reward of eternal happiness, the unfading glory of the Saints. Of that more lofty contest, sport is merely a pallid image, but what differences there are between the two! In sporting competitions one is free to participate or not, but it is necessary that all enter the spiritual contest and persevere in it. In the former, only one out of many wins the laurels, while, in the latter, victory is prepared to crown each and all. But, above all, in the former, when one's energy fails, one has no alternative but to withdraw and admit defeat, while in the latter the strength of God Himself is always ready to raise up and re-invigorate one's weakening energies, for He wishes all men to be saved and victorious.

We exhort you, therefore, dearly beloved youth, full of life and strength and vigor as you are, to reserve the greater part of your ambition and your energies for the spiritual contest, in the firm confidence of reaching the goal victoriously, by means of an indomitable will and with the grace and example of Him Who alone conquered the world, Jesus Christ.

With this wish which We raise as a prayer on your behalf before the Throne of the Most High, We invoke upon all Our beloved Catholic youth an abundance of celestial favors, in pledge of which We impart from Our heart Our paternal Apostolic Benediction.



Primacy of the Spiritual

To base the security and stability of human life on mere quantitative increase of materials is to forget that man is above all a spirit created in the image of God, responsible for his actions and his destiny. It is to forget that he is capable of governing himself and that in this he finds his highest dignity.—*Pope Pius XII to the members of the Diplomatic Corps accredited to the Holy See, March 11, 1956.*

Principles Governing the Just Strike*

THE BISHOPS OF GLASGOW

MINDFUL of our duty as Pastors of the Flock of Christ to instruct our spiritual children in the way of salvation, and moved by the request of many of our working people for guidance, we have decided to address to you this Pastoral Letter on a moral problem that faces us today.

It should by this time be obvious to all that the blessings of peace are immeasurably greater than any good that may result from war, however necessary and justified at times it may be to enter such a struggle. This is true in the industrial as it is in the international order. In industry at all times good relations between management and men are far more fruitful to all concerned and to the country as a whole than are disputes and strifes.

Yet there are in our midst certain people who make it their profession and business to promote class-war and to stir up strikes in factories, regardless of the inevitable misery they cause in ever widening circles. Taking shelter under the banner of justice and demanding the rights of the workers, in reality they have not the good of the workers at heart at all, but simply and solely the policy and spread of their godless and immoral organization, which, if it were to prevail, would bring in its train a reign of terror and a state of awful misery and slavery for all.

We do not hesitate to name these people. They are the Communist party, and their members, alas, are to be found in many places, democratically elected maybe, especially among the shop-stewards in our factories.

It is our solemn duty as Ministers of Christ and Pastors of His Flock to warn you against the evil machinations of these men who, under the pretence of seeking your welfare and vindicating your rights, are working relentlessly for your ruin. Prosperity in a factory they cannot abide, for they flourish most easily where there is discontent and unemployment. Indeed, they openly boast that bloody revolution, class-war and strikes are the chief weapons in their armory. And they have added for our

*A joint pastoral to the clergy and laity of the Province of Glasgow, Scotland, December 4, 1955.

enlightenment that they are not bothered in their calculations with ethical or moral restraints.

Therefore they try to play upon the weakness of our fallen human nature, attempting to stir up the passions especially of greed and fear. They would persuade you individually, or organized in your unions, to assert claims that are unreasonable and therefore unjust and likely to ruin your livelihood; they would terrify you through their concerted action with the threat of unemployment by the withdrawal of your union card if you do not follow their lead or, at least, if you do not refuse to oppose their schemes.

To make our warning clearer and to give you, our beloved children in Christ, a yet more forceful lead in this matter, we now put before you for your guidance the principles that govern the justice of a strike and the so-called "closed shop" or 100 per cent trade unionism.

The Just Strike

1. Its cause must be just and not emanate from class-hatred or any other evil motive.
2. Its cause must be grave and not out of proportion to the misery the strike will create.
3. It must have a reasonable chance of success because of the seriousness of the issues at stake.
4. It must be the last resort, after all reasonable negotiating machinery has been operated and failed, so that harm may be avoided or lessened.
5. It must not involve the breaking of a just contract, for it is immoral to break one's pledged word.
6. It must be carried on by just means, avoiding physical violence, intimidation and evil subterfuge.

The Closed Shop

1. Always we should stand in the first place for the individual's right to work and for his freedom to labor where he will. Men are not born to be slaves.
2. This freedom is not absolute, but may have to be curtailed when the rights of others are threatened.
3. Therefore in some factory or group of factories, or even an industry, *when it is proved beyond reasonable doubt* that the general welfare and protection of the workers demand it, it would not be unlawful to institute the closed shop.

4. With the strength of the trade union movement today and the general readiness of employers to co-operate with the trade unions, we believe that the need for the compulsory closed shop is by no means universal.

5. Where the closed shop is instituted, safeguards should be taken to ensure that the rights of the individual are not likely to be jeopardized or workers victimized by some pressure or power group among their fellow workers.

6. We believe in trade unions and would like to see all our people in industry and at work play an active part in them; *indeed we urge them to do so now more than ever in order that these admirable institutions may be always truly representative and democratic.*

We have been impelled to utter and issue these warnings and statements of principles because of the threats spreading even now to the welfare of several thousands of our people. They are without wages and, likely enough, falling into debt. Worse still is the wider menace that potential sources of work may be lost to our country and moved south of the border, because of the conditions of industrial unrest prevailing in our midst. Should this happen, the dread evil of unemployment would undoubtedly result.

We hope and pray, therefore, that our guidance will be heeded, that our people will refuse to be led astray by the enemies of Christ and mankind, and that industrial peace will be restored and remain with us for a long time to come.

"The Grace of Our Lord Jesus Christ, and the Charity of God and the Communication of the Holy Ghost remain with you" (II Cor. 3: 13).

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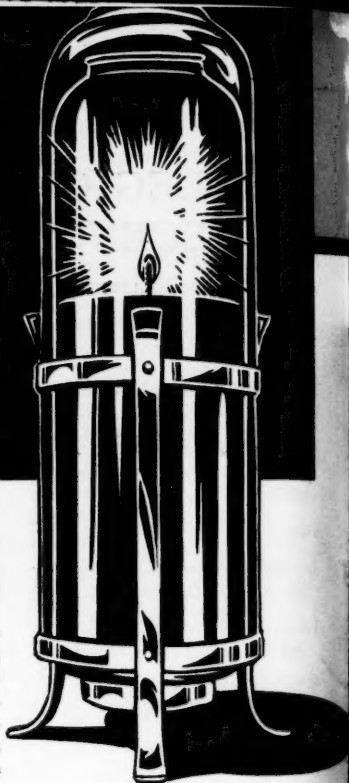
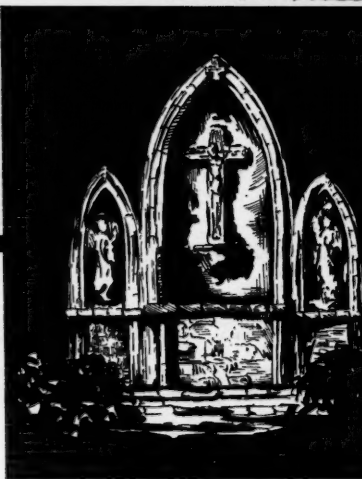
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